

CHURCH MANAGEMENT

A Journal of Parish Administration



NOVEMBER
1930

Christian America

Psychology for the Working Pastor

Organized Growth—Father Taylor

England Playing and Thinking

Five Minute Sermons



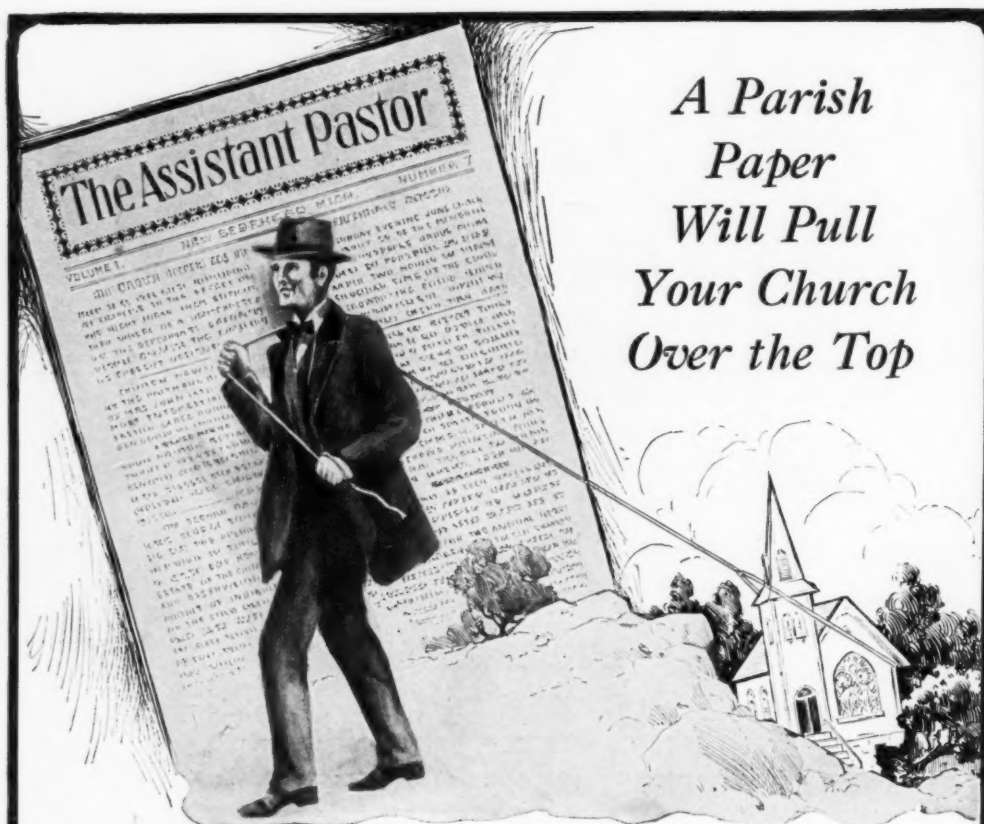
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VOLUME VII
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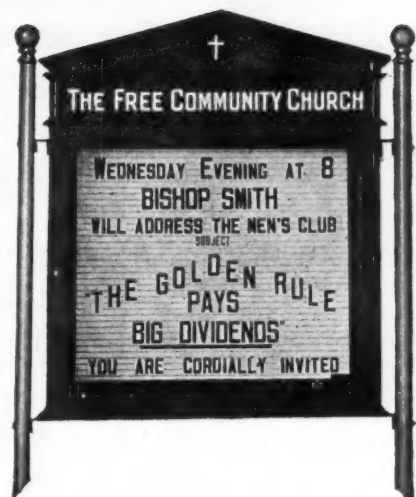
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The Editor's Drawer

A Discerning Phrenologist

I don't know much about phrenology. But I knew a phrenologist at one time who did me a mighty fine bit of service. He was in one of my early congregations and coveted the opportunity of examining my head. Being young and under the impression that a minister should always be agreeable even if it were inconvenient for him to do so, I assented.

The examination was completed and the chart prepared. The various bumps and lobes of the skull were explained with careful diction. But there was one which got special attention from the pseudo-scientist.

Says he: "Your faculty for criticism is very highly developed. You evidently have lots of ability for finding out where things are wrong. My advice to you is this: 'If you ever get a chance to get paid for criticising take the job. But until you do get a chance to get paid for it I would not develop that lobe any more.'"

Perhaps he was a poor phrenologist but he was a good friend. The words sunk deep. I read over sermon notes of the weeks gone by. In every one I had told what was wrong with something. It was the world, or business, or the church, or an individual. Indeed I was qualified to criticise. And I made the resolution that day that every sermon I wrote from that time on, every article I wrote for publication, every book I wrote and every magazine I edited must be of positive and constructive help. It must build up; not merely tear down.

This may explain to some readers, more than volumes which could be written, just what we are trying to make *Church Management*.

WILLIAM H. LEACH.



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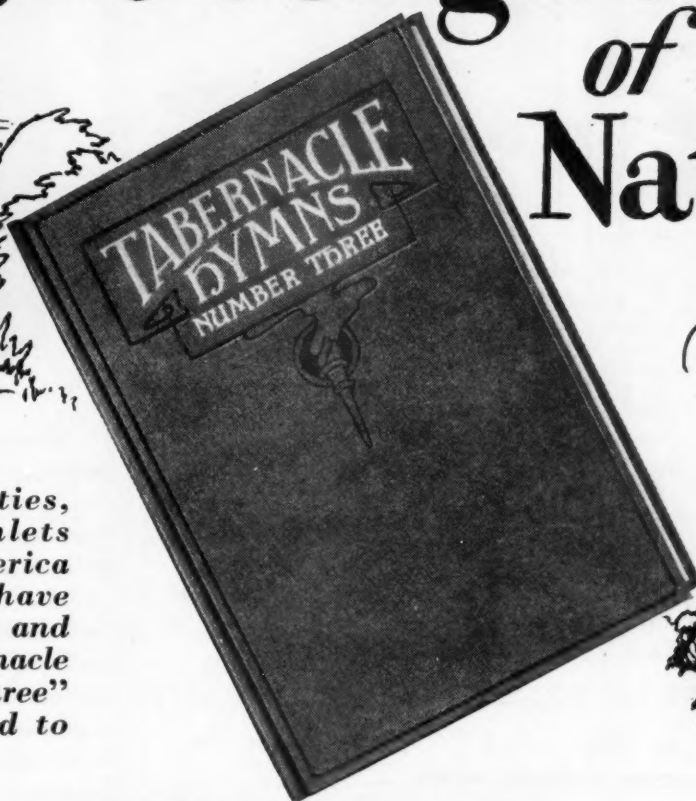
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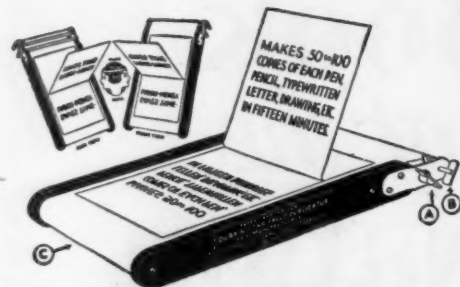
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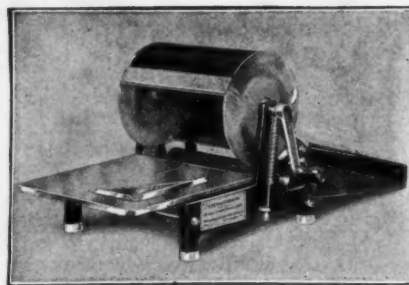
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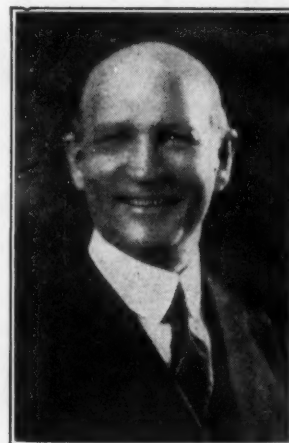
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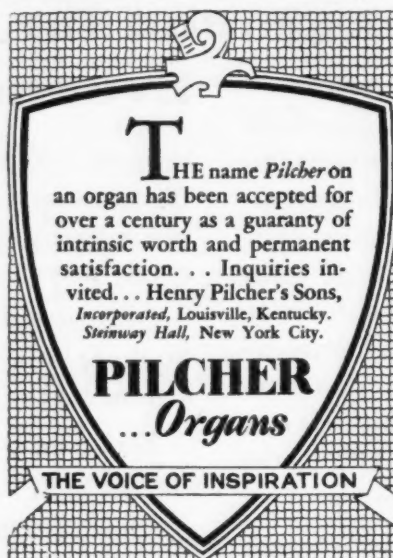
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VOLUME VII
NUMBER 2

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration
Edited by WILLIAM H. LEACH

NOVEMBER
1930

Psychology For The Working Pastor

By A. D. Belden, London, England

IT is an obvious fact that it is impossible for the general practitioner in medicine to be a specialist in every branch of his work, or indeed in any one branch, but it is equally obvious that a general practitioner behaves very foolishly who cuts out any one vital aspect of his work altogether. The ideal for him to aim at is a general all-round alertness and efficiency which is as varied as possible. He needs to keep all his interests constantly sharpened to a fine edge, and what applies to the general practitioner in medicine is equally true of the general practitioner in the cure of souls, namely, the working pastor. Nothing however could be quite such poor advice as that which is sometimes given to the average minister that he should have nothing to do with psychology unless he can become an expert. For one thing, psychology itself is not so particular; psychology has everything to do with the ordinary person and in that fact there lies an urgent reason today for the pastor's interest in it. His congregation is sitting up and taking notice about psychology, it is reading a good deal of cheap stuff about it in the press and in the magazines, it is perhaps even studying more solid books upon its problems and perhaps (dreadful thought!) in some cases getting ahead of the minister on the subject. This would not matter so much if it were not for the fact that psychology involves so heavily the very domain which is supposed to be the pastor's own peculiar province, that of the soul. It is worth while our stressing the psyche in psychology in its original meaning. The Rev. Leslie Weatherhead's title to his recent book shows

psychological acuteness—it is called "Psychology in the Service of the Soul."

Hitherto the minister and the priest have believed that they possessed a unique remedy for the cure of souls; that uniqueness is now, rightly or wrongly, disputed. The drunkenness which formerly it was claimed could be cured only by the mysterious grace of God and was often so cured free of charge, is now being cured in Harley Street or elsewhere sometimes at three guineas an interview! Science with its reign of law and methods of analysis has, in the New Psychology especially, invaded now the realm of the human spirit. I do not know what definition my fellow pastors give to the soul. It has always seemed to me that the constitution of man is rather cumbrously described as that of body, soul and spirit. For working purposes there are the two entities, the soul and the body, the soul being a unity, mystical enough, of the three powers of thought, feeling and will, which as they cut into the future are conscious and as they abide in the present and contain past experience are unconscious. In these days science has not only taken the stars and the atoms of the outside world into its survey and

mapped out their laws and modes of operation, it has taken over also this internal world. The scientist is rapidly becoming the priest of the modern multitude and the Christian pastor is in some danger of finding himself left in a little little backwater of groping ignorance and sometimes of obsolete superstition, whilst these scientific priests of the mind are, or believe themselves to be, afloat on the mighty current of



Whitefield's Tabernacle, of which Mr. Belden is the pastor, is a seven day church. The illustration above gives some idea of its busyness

the river of real knowledge. Now, however satisfied some ministers may be with such a situation, it is not going to suit their congregations for long, nor does it really befit the Church of Christ which is called to be the Light of the World and to which therefore no genuine knowledge can be alien. It is quite true that much of the boasted knowledge of the psychologists may yet turn out to be knowledge that is not so; that is the kind of thing that is repeatedly happening in all human realms but substantially no one can doubt that there is a great body newly discovered and genuine knowledge concerning man's internal world deserving the serious attention of any who would minister to the soul today. Let me pass on then to consider first the urgent need for psychological treatment amongst our congregations, and secondly to touch on the main features of change from the old to the new cure of souls.

The Urgent Need

Our age is one of peculiar mental strain. All the world sets siege by a thousand channels today to the average mind. All barriers of reservation in every realm of knowledge are breaking down. Youth, for example, is plunging with a tragic lack of preparation into the maelstrom of life and the whirlpool of conflicting theories. The approach to life today on the part of the growing lad and girl is anything but simple. They have to adapt themselves to a world that is terrible in its complexity, and in the number of its cross currents, and, in these present days at any rate, most of them are doing it with insufficient education.

But there is a problem here also for middle life. The task of re-adaptation to this modern world is proving frightfully difficult for the men and women of forty years of age or so. I ask your pity for the youth of the seventies and eighties of the last century, brought up in a strict practice of repression both conscious and unconscious, who find themselves surrounded in middle life by all the allurements of the modern exploitation of sex plus the bold challenging, without reserve, of conventional morality. From a situation

of this kind there can be deduced, with perfect dogmatism I think, the existence of a raging conflict, often strenuously hidden, in the mind of youth on the one hand and in the minds and lives of middle-aged men and women on the other. This conflict turns in the main, though only ostensibly, upon sex interests and the failure of the church to project peace upon that internal conflict is a very real factor in the neglect of the Church by many. We are learning today that the sex interest may not be the fundamental one but only the instrument of a deeper form of conflict. Even the inferiority complex which Alfred Adler has stressed may be but the disguised form of a deeper issue still, the struggle between the self and God for mastery within the domain of the individual life.

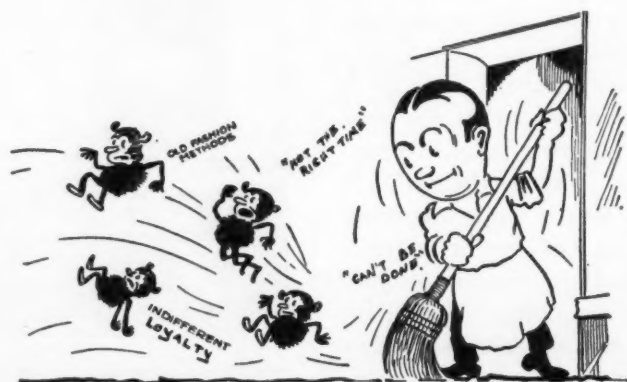
But whatever the root character of the conflict, the difficulty of sound adjustment to real life is there. It represents a cruel condition of need to which the Church must make adequate response. This state of deep unrest expresses itself not only in great inward discontent and misery of soul which, let me repeat, is often bravely hidden, but it also sets up specific errors and is responsible for a multitude of minor breakdowns and inefficiencies. It is responsible of course for states of gross sin such as drunkenness, immorality, drug-taking and other forms of vice. But over and above these, which are obvious, many a person in our churches is suffering from some nervous defect, some secret plague of fear which contributes seriously to the inefficiency of his or her life as a child of God. There are such afflictions as stammering, shyness and nervous discomfort in society, collapses of memory and other powers of thought, hitches in the mind processes and in the development of personality, traceable to some form of this unresolved conflict.

The writer had the privilege recently of hearing a very good point made in public by a well-known psychologist of the fact that the zealous guarding of a secret in the mind demands the concentration of a certain amount of energy and that certain amount of energy is bound to be taken in some degree from the whole range of interests which that mind has to sur-

(Now turn to page 124)

CHURCH BUGS

The church bugs are very much in evidence this autumn. "Business conditions are bad; there are other needs for money; the church should not ask too much." The first step for progress in many churches is to get rid of these bugs. This has been added to our cut service. Ask for cut No. 190. Price 90 cents. Address, Church World Press, Auditorium Building, East Sixth Street at St. Clair Avenue, Cleveland, Ohio.



The Minister's Business Manager

By Robert Cashman

With this article Mr. Cashman, business manager, Chicago Theological Seminary, begins a series which has been builded out of his experience in the class room with ministers who have returned to the seminary to pick up on efficiency methods. In next month's number he will discuss that subject ever dear to the minister's heart: "How the minister can get his salary increased."



THERE they sat before me, 25 of the most eager and expectant ministers and Christian workers that I had ever seen in any similar class. From nine states and three Canadian Provinces they had come—from Texas, Colorado, Alberta, Quebec and Pennsylvania, as well as fields between. It was the opening day of the second term of the Summer Quarter at The University of Chicago, where the Divinity School and The Chicago Theological Seminary were cooperating in presenting a six weeks' course on "The Business Management of the Church."

The highest salary received by any of those present was \$4,000; and the lowest, \$1,200. The total annual payroll of these Christian leaders was \$62,600 or an average for each of about \$2,500. They had come to seek help in strengthening the business side of their work. In pointing out the greatness of their task, we tried to give them, first of all, a vision of the church as a whole, calling attention especially to the statistics quoted in the July 12 *Literary Digest*, in which Organized Religion in America is portrayed as an enormous business enterprise, comprising 212 denominations, having 232,000 churches, and 44,380,000 members over 13 years of age. The annual budgets of these churches total more than \$800,000,000, and the value of the properties would exceed \$7,000,000,000.

Manifestly then, the church is "Big Business," and the men who administer it successfully must be big men, well-trained for their work. This fact took hold of our business class more firmly when it was revealed that this one group of pastors was managing properties valued at more than \$2,000,000, on which insurance of \$1,311,000 is being carried.

Our first reading assignment was a six-page leaflet entitled "The Minister's Business Manager" by William O. Rogers. Here was portrayed an imaginary but typical minister, the Rev. Timothy Brown, discouraged, faced by college and hospital expenses, re-

fused an increase of salary, and wistfully looking over a list of vacant pulpits.

Suddenly a knock at the door, and there entered Sam Fieldman, a man who proposed to become the Minister's Business Manager. Arguments followed and the minister resisted. "I can't see just what use the minister has for a manager," said the clergyman.

"Well, it's this way," explained Fieldman. "Talent is high strung and flighty. If they are bothered with business details and such like, they can't strut their stuff. Then they are most always a dud when it comes to business. A hard bargain driver could worry them into almost giving themselves away. So they have to have a manager to take all the business load off their minds, see that they get good contracts, do the press agent work and promote 'em generally. See?"

"Now ain't your line sort of artistic and temperamental? Don't you need a calm mind to do your best? Ain't you and most ministers working for half what you ought to get, just because you are in a position where you can't fight for your own rights? Well, that's where I come in. I look after all business details, make all arrangements, attend to publicity, stand up for your interests, and you don't have a thing to worry about only to knock 'em cold with your stuff."

"Other arguments followed until the minister seemed to himself half hypnotized. At least, he never could explain how he came to do such a thing. But when his strange visitor left, the Rev. Timothy Brown had signed an agreement by which Sam Fieldman became his business manager for ten years.

Immediately the newspapers of neighboring cities began to print items of interest about the Rev. Timothy Brown, of Longdale. He was even mentioned in the editorial column as proof that the church was not losing its grip, and the sports page recounted his interest in the field meet of his old college, where his son was following in the athletic footsteps of his father."

Then followed great success in all the pastor's work.

Wedding and other fees poured in. An honorary degree was conferred upon him. Newspapers sought his editorials. Budgets were fully raised, and church pews were filled. But trouble finally came, because Fieldman was too aggressive and did not understand the finer side of religious work. The partnership was dissolved.

Both minister and people heaved a sigh of relief and settled down to steady work. But something was lacking. Try as he would, Dr. Brown could not get the punch into his announcements that they formerly had. The church paper proved a heavy burden on his time and thought. Trustee and committee meetings consumed many evenings.

The sermons fell off in interest and polish. Several public addresses were below his usual standard. Audiences dwindled. Subscriptions were not paid promptly. The salary fell behind. Failure was in the air. The trustees talked of getting an assistant pastor and hiring another stenographer.

"No Sir," declared the chairman of a trustee meeting when Dr. Brown was absent. "An assistant just means another big responsibility. That manager idea was the thing, after all. If a store needs a manager, why doesn't a church? The only trouble was the kind of a fellow that got hold of us. Let's find a young Christian business man to take Fieldman's place. Have him relieve Dr. Brown of all business cares, but use Christian principles in the business of the church."

This class assignment provoked a great deal of wholesome discussion, and it was decided by the ministers that while the service of a paid business manager would be ideal, especially in the larger churches, most of the churches would need to be content with ministers who appreciated the business needs of their work, until volunteer officers and committees could be organized into forces to produce the same results.

Theodore G. Lilley, assistant pastor in the First Presbyterian Church of Chicago, had this to say:

"In large churches I believe the idea of a business manager is indeed practical. Such an officer could take a great deal of the business burden from the shoulders of the minister, and allow him more time for his own particular duties. Furthermore, if a Christian business man were at the head of the business organization of the church, it would be run in a thorough business fashion, and there would be no dissatisfaction on the part of the membership. The manager would be vested with complete control over the whole field of finances, maintenance, etc. The church would enjoy a new being.

"However, there are arguments on the other side of this question. I believe if a minister is educated in the management of the church, he should be able to take care of the business end of it with comparative ease. Of course it would take a great deal of his time. But if he is to act as the leader, he must do those things which a leader is expected to perform. He should look

after the whole business program of the church, watch its development carefully, and see that the material side of the church progresses equally with the educational and spiritual program. An energetic man who is willing ought to be able to do this work with ease, especially if he has had the benefit of business training.

"Dr. Brown of Longdale might have had a successful ministry without the aid of Sam Fieldman, had he mastered some of the simple problems of church administration."

A GOOD THANKSGIVING

Said old gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."
So he sent a fat turkey to shoemaker Price;
And the shoemaker said: "What a big bird! How nice!
And since such a good dinner's before me I ought
To give poor widow Lee the small chicken I bought."
"This fine chicken, O see!" said the pleased widow Lee.
"And the kindness that sent it, how precious to me!
I would like to make some one as happy as I;
I'll give washwoman Biddy my big pumpkin pie."
"And O sure," Biddy said, "'tis the queen of all pies.
Just to look at its yellow face gladdens my eyes.
Now it's my turn, I think; and a sweet ginger-cake
For the motherless Finnigan children I'll bake."
"A sweet cake all our own! 'Tis too good to be true,"
Said the Finnigan children, Rose, Denny, and Hugh:
"It smells of sweet spice, and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."
"O, thank you and thank you," said little lame Jake:
"What a beautiful, beautiful, beautiful cake!
And such a big slice! I'll save all the crumbs
And give them to each little sparrow that comes."
And the sparrows, they twittered as if they would say,
Like old gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."

—Marian Douglas.

He who can take advice is sometimes superior to him who can give it.

—Von Knebel.

Let no man value at a little price
A virtuous woman's counsel; her winged spirit
Is feathered often times with heavenly words,
And, like her beauty, ravishing and pure.

—Chapman.

Christian America

By Frank Hampton Fox

Mr. Fox who is the pastor of the Congregational Church, Shabbona, Illinois, believes that America is by tradition and official utterance a Christian nation. In this article he sets forth his reasons for this belief. The material is especially suitable for Armistice Day and Thanksgiving.



THE United States is probably the only nation in the history of the world that has been legally adjudged Christian by its Supreme Court. The fact that this decision was unanimous gives it added significance.

This decision was rendered in what is known as "The Trinity Church Case," which came before the Supreme Court of the United States on a complaint of error from the Circuit Court for the Southern District of New York.

The dispute was with regard to the hiring or engaging of the Rev. E. Walpole Warren of England to become the rector of Holy Trinity Church, New York City. The United States contended that such hiring of the services of Warren was a violation of the contract labor law of Feb. 26, 1885. The contention of the other side was that this did not apply to an alien and a religious society.

Justice Brewer in summing up the evidence on which the unanimous decision of the Supreme Court was based, cited the fact that while the letter of the Alien Contract Labor Law applied to the hiring or engaging of any alien to perform labor, great legal authorities agree "that acts * * * * are to be so construed as no man that is innocent or free from injury or wrong doing may be by a literal construction punished or injured."

He further cited "that dependence upon Almighty God by the various explorers, rulers, grantors of the colonies, comprising the present United States and the fact that documents, charters, grants, etc., show that the framers of the Contract Labor Act never intended the Act to apply to brain workers, or those promoting the cause of religion."

He also cited the 48 state constitutions, all recognizing religious obligations, and the oath in common use throughout the nation, concluding with the words "So

help me God." Justice Brewer further stated that in his opinion the fact that the oath, "the custom of opening state and national assemblies with prayer, the laws of Sabbath observance in many states; the closing of Federal Courts, legislatures, and similar public assemblies, the prefatory words of all wills "In the name of God, Amen," the number of churches, missionaries, and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing every where under Christian auspices; the gigantic missionary associations with general support and aiming to establish Christian missions and institutions in every quarter of the globe—these and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian Nation."

Judge Cooley says in *Constitutional Limitations*, pages 470-471: "Nor, while recognizing a superintending Providence, are we always precluded from recognizing, also, in the rules prescribed for the conduct of citizens, the notorious fact that the prevailing religion in the United States is Christian. The moral sense is largely regulated and controlled by the religious belief; and therefore it is that those things which, estimated by a Christian standard, are profane and blasphemous, are properly punished as crimes against society, since they are offensive in the highest degree to the general public sense, and have a direct tendency to undermine the moral support of the laws, and to corrupt the community."

Almighty God seems to have definitely designed America to be a Christian Country from the beginning. The Castilian adventurers swarmed over the New World, but their hold was not such as to mould the life of the lands they explored. French imperialists failed to secure permanent possession of the continent. The men of the Mayflower and the Puritan

colonists came to establish religious communities. Their motive is well expressed in Leonard Bacon's lines:

"O God, beneath thy guiding hand
Our exiled fathers crossed the sea;
And, when they trod the wintry strand,
With prayer and Psalm they worshipped Thee."

William Penn secured, in 1675 a portion of West New Jersey for a colony of English Friends. Five years later he purchased a large tract in East Jersey for another colony of Friends. In 1681 he obtained by purchase and influence forty thousand square miles, which was to bear his name through the centuries.

One clause in the charter states the design of William Penn: "To civilize and convert the savages." Penn's Christian treatment of the Indians made them his life long friends. The sound of the Indian war whoop was not heard in all his vast domain so long as Penn lived.

The religious motive prompted Lord Baltimore to secure the grant of Maryland and there establish a colony where Roman Catholics might be free from persecution. The charter prohibited any construction of it inconsistent with the "True Christian Religion."

Sixteen years after the first settlement the Act of Toleration was passed protecting Protestant and Catholic alike in the free exercise of religion. From the first Catholic and Protestant lived side by side in perfect harmony, neither interfering with the rights of the other. Religious liberty found its only home in the wide world in the little village of St. Mary's.

In the year 1732, James Oglethorpe sailed with one hundred and twenty men and founded Savannah. His express purpose in settling Georgia was not only to provide a home for insolvent debtors, who suffered in English jails, but also for persecuted Protestants from the Continent. On his second visit he brought with him John and Charles Wesley, whose influence made a marked and lasting impression.

In the years 1661-63 John Eliot's Bible in the Indian language was published in Cambridge, Massachusetts—the first printed in America. By 1674 there were four thousand praying Indians gathered into seven churches by Eliot. A second edition of this Bible was printed in 1685, thirty-five hundred Bibles in all.

A significant fact in the early Revolutionary history of America is a memorial which was presented to the Congress of 1777, asking the help of the Government in securing Bibles for the people. The Declaration of Independence had adopted and signed; the War of the Revolution had reached a desperate stage; national existence was at stake; but the people were hungry for Bibles; for death stalked the wilderness. The people felt keenly their utter dependence on God.

Congress referred the petition to a committee, which recommended "that the Government take immediate measures to secure twenty thousand copies of the Bible

from Holland, Scotland or elsewhere at the expense of Congress.

Four years later, when the struggle for existence was in its most desperate stage, the Congress of 1781, by resolution, highly approved the Bible printed by Robert Aitkin, of Philadelphia, and recommended it to the people of the United States.

Before 1815 there were 132 independent Bible Societies, extending from New Hampshire to Louisiana. Delegates from 35 of these societies met in 1816 and organized the American Bible Society to which the already existing societies became auxiliary.

In 1810 The American Board of Commissioners for Foreign Missions was organized, so keenly did the Christian people feel their obligation to evangelize the world.

There are two remarkable monuments bearing mute but eloquent evidence to the religious motives of our people. The prayer monument marking the site of the famous Haystack Prayermeeting. The other is the Faith Monument on the heights overlooking Plymouth and the famous rock on which the Pilgrims landed more than three-hundred years ago.

There have been several dramatic demonstrations of the Christian character of our people. The Constitutional Convention convened May 14, 1787. The controversies between the Southern slave holding states and the free states of the North engendered so much bitterness that it seemed impossible that the two antagonistic sections could come together in common agreement on a constitution.

There was also the demand of the smaller states for equal senatorial representation, while the larger states strenuously opposed this.

At one time it looked as though the convention would break up and the delegates go home without accomplishing anything. At this crisis Benjamin Franklin, then 82 years of age, arose and addressed the presiding officer in the following immortal statement.

"Mr. President, I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow can not fall to the ground without His notice, is it possible that an empire can rise without His aid?

"We have been assured in the sacred writing that except the Lord build the house they labor in vain that build it. I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel."

Franklin concluded his address with the motion, which was adopted, that henceforth the sessions of the Convention be opened with prayer. Each day a clergyman from one of the churches in the city came by invitation and opened the session with prayer. Peace and harmony soon prevailed and the most remarkable constitution ever drawn up by any people was com-

Title To Church Building Sites

By Arthur L. H. Street

THE right of a church corporation to sell a site that had been deeded to its predecessors in 1737 was the subject of dispute in the case of Church Management—Stanley and JMS Delaware Land & Development Company. First and Central Presbyterian Church of Wilmington, Del., Inc., 147 Atlantic Reporter, 165, decided lately by the Delaware Supreme Court. The case also involved the validity of title to adjacent land for which no record of ownership was available, but which had been held under claim of ownership for more than a hundred years.

The church corporation contracted to sell the lands in question to the land and development company, which, presumably, refused to close the purchase until there had been a judicial adjudication

of the right of the church to sell. This right depended upon the effect of the language of the deed executed by one Stedham in 1737 for one acre of land lying between Market and King Streets and north of the Great Road to the Rocks in what is now the city of Wilmington, but was then Willing Town. The Deed provided that the property should be used for a meeting house, burying ground and such other good and pious uses as may seem most fitting and convenient, "and to no other use, intent or purpose, whatsoever."

The court decided, in a lengthy opinion, that the deed passed a fee simple title, and not one subject to be divested on sale of the property. The court also pointed to statutes authorizing the sale.

As to the other property—that to which there was no record title—the court held that the church corporation and its predecessors had acquired title by adverse possession—that is, through long-continued, undisturbed, possession under claim of ownership. On this point, the opinion says, in part:

"The present statute authorizes religious corporation to take by deed, and the theory upon which title may be acquired by adverse possession is that a grant will be presumed when the possession has been sufficient to justify the application of that rule.

"That a religious corporation in this state may, therefore, acquire rights by adverse possession seems clear.

"Even if it be conceded for the sake of argument that the church was not legally incorporated until 1906, it is well established that where land is acquired by the officers of a religious society for its benefit and the society subsequently becomes incorporated, the prior possession of such officers will operate to the benefit of the incorporated society in a claim of title by adverse possession."

pleted and presented to Congress and later submitted to the people for their ratification.

The historic Mayflower Compact begins with: "In the name of God, Amen."

The thirty-first of May, 1638, the Legislature of Connecticut adjourned to the Congregational Church, to listen to a sermon by Rev. Thomas Hooker, from the text Deut. 1:13 "Take your wise men, and understanding, and known among your tribes, and I will make them rulers over you." After the sermon the Legislature returned to the task of framing a constitution which had been outlined in principle in Hooker's sermon. John Fiske says of that Connecticut Constitution: "It was the first written Constitution known to history that created a government, and it marked the beginnings of American democracy, of which Rev. Thomas Hooker deserves more than any other man to be called the father."

From the settlement of the Pilgrim to the present time Thanksgiving Day has been, more and more observed, and since 1863 the President by proclamation has designated a Thursday in November each year as a National Day of Thanksgiving and gratitude to God the giver of all good.

July 4, 1836, a little band of Missionaries, Dr. Marcus Whitman and wife, Rev. H. H. Spalding and wife, and five helpers, after an overland journey of three months camped on the Continental Divide. After viewing the magnificent panorama, they spread their blankets on the ground, unfurled the stars and stripes, opened a Bible, and kneeling down, took solemn possession of the sunset half of the continent "in the name of God and the United States."

Dr. Whitman's perilous ride from Walla Walla to

Washington was prompted by a Christian motive.

Each house of Congress has a chaplain. Every session is opened with prayer. Each regiment in the army and every battle ship in the navy has a chaplain. Each and every man who has taken the oath of office as President of this Republic has done so on the Holy Bible.

The religious motive was responsible for the Emancipation of 3,000,000 slaves. Prohibition was placed in the Constitution by Christian people. Many ministers preached and promoted the principles of prohibition before organizations, such as the W. C. T. U. and the Anti-Saloon League took up the battle uniting the temperance forces placing prohibition in the Constitution.

Objections to calling America a Christian Country may be briefly answered by the vivid illustration furnished by the Civil War. Well organized armies under capable leaders educated at government expense fought for four years to dismember the Union. They were successful on many a battle field. So successful were they that powerful foreign nations recognized the Confederacy.

All the time there were more loyal people than there were disloyal. In the darkest hours a great Christian general shouted: "God reigns and the Government in Washington still lives!"

Ultimately the last disloyal soldier laid down his arms and submitted to the authority of the National Government: so we may confidently believe that the time will come when men will obey the laws of this Christian America.

Men and women with intense religious convictions have exerted a constructive influence on our national

policies. Washington, Lincoln, Wilson and hundreds of others have been men of prayer and devout students of the Bible.

America has shown a fine Christian spirit in her open-handed benevolences. No nation or people in distress have ever appealed to us in vain. November 1914 The "Christmas Ship" sailed from New York for Europe loaded with \$3,000,000 worth of presents for the children of the warring nations.

At the time of the Messina earthquake, which laid the Italian coast in ruins leaving 200,000 dead and tens of thousand wounded or homeless, the United States Government cabled relief to the stricken nation. A Government ship loaded with supplies for the Atlantic Fleet, was ordered to steam with all speed from Alexandria to Messina and distribute its supplies for the relief of the victims of the disaster.

Germany's submarine war on passenger ships covered the ocean with corpses of defenseless women, unarmed men and innocent children. Many of these were Americans. While United States troops still oc-

cupied the Rhine Country, the cry came that little German children were starving Christian America responded with \$10,000,000 literally fulfilling the Biblical injunction: "If thine enemy hunger, feed him."

During the World War \$400,000,000 were given by the American people for Red Cross relief. Probably one-half of this went for relief work entirely independent of the work among our army over seas. At the time of the earthquake disaster in Japan 1923, the first money for relief from the outside was when our Ambassador Wood handed personally to Premier Yamanito, a check for \$1,000,000. Much more followed. Millions have also been given for Near East Relief, for Leper Colonies and hospitals in the Orient.

This is a simple outline of the Christian principles which have been evident throughout our history. If every loyal citizen will live according to these sublime principles, soon no one will question the statement that America is a Christian Nation.

Should Catholics Obey The State?

HERE is a most interesting document. It is a letter written by Mrs. Kathleen Norris, a devoted Roman Catholic to Colonel Patrick Callahan, another loyal Catholic. In this letter the distinguished authoress asks if there is any reason why Catholics should be less loyal to the state than to the church. Some Catholic theologians such as Dr. Ryan may well try to answer this inquiry.

"Dear Mr. Callahan:

Some most inspiring documents came through your kindness the other day—I believe it was through your kindness—one was Mgr. Foley's letter to the Judiciary Committee, and the other your own to the *Courier-Journal*.

"I am one of the many dry Catholics who burn to do something in the approaching crisis: when the wets and dries will come to grips, who resent the introduction of religion into the question, and who know that eventually all the bosh that is talked by the wets must subside, and the nation accept the law as it does other laws; marriage laws, divorce laws, education laws, speed laws.

"Catholics in general—not the Catholic Church officially, but the casual conversational Catholic—tell me that the Church does not believe you can legislate men and women into virtue. Developed character and enlightened

free will, they say, are the Church's solution. The Church—the greatest law-maker and law-giver of all time! Fish on Friday, Mass on Sunday, birth-control, divorce, marriage—the Church leaves her children no option on these points. She decrees, and they obey.

"There is no (physically able) Catholic alive who may elect to eat Fish on Thursdays, and meat on Fridays—who may take unto himself the responsibility of family limitation, be he ever so poor, or so worthy. All Catholics know this. But faced with this argument they immediately change their ground, and observe that it is one thing to obey the Church, another to obey the State. And that means breakers ahead.

"But believe me, I am not the only Catholic woman who is inspired and heartened by your stand, who is praying for you, and who—when the inevitable show-down comes—will rally to the work that should have been in the hands of the Church from the beginning, and for whose neglect she of all organizations will in the end pay most bitterly.

"I wish I could talk to you; perhaps it will come about. In the meantime more power to you. Don't forget to keep me in touch.

“(S) KATHLEEN NORRIS.

FOLKS NEED A LOT OF LOVING

Folks need a lot of loving in the morning;

The day is all before, with cares beset—
The cares we know, and they that give
no warning;

For love is God's own antidote for fret.

Folks need a heap of loving at the noon-time—

In the battle lull, the moment snatched
from strife—

Half-way between the waking and the
croontime,

While bickering and worriment are rife.

Folks hunger so for loving at the night-time,

When wearily they take them home to
rest—

At slumber-song and turning-out-the-
light time—

Of all the times for loving, that's the
best!

Folks want a lot of loving every minute—
The sympathy of others and their smile!
Till life's end, from the moment they be-
gin it,

Folks need a lot of loving all the while.

—Strickland Gillilan.

SACRIFICE

He smoked cigars three times a day,
Ten centers, too, at that;
Then gave a nickel to the church
When the deacon passed the hat.

She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed:
"O Lord, Thy Kingdom come."

They sat at home and wondered why
The church did not succeed;
She chewed her gum and couldn't tell;
He, puzzled, smoked his weed.

—Life and Work.

Organized Growth

By Margaret M. Scott, Indianapolis, Indiana

THE growth of the Tabernacle Presbyterian Church, Indianapolis, Indiana,—in church and school enrollment and expansion of "plant"—is so remarkable that a frequent inquiry, written as well as verbal, is: "How does he [the minister] do it?", or else, "How do you [the people] do it?" A one-word answer would be Organization; a two-word, Organization, Executive. Perhaps no better analysis of both could be given than that of this church's minister and master executive, Dr. J. Ambrose Dunkel, who in twelve years has seen a \$65,000 plant succeeded by an \$850,000 one, a church membership grow from 675 to 3,145 (with almost as many men as women), and a church school grow from 200 to 2,100:

"As I look at it, I feel that I am the superintendent of a great plant, and that about me are my department directors or heads. The work of the church for

the year is definitely decided on in advance, the objectives to be realized decided on, and each one is held responsible for his part. In other words, I do not interfere with the initiative of my assistants, but, indicating what needs to be done, I leave its execution to their initiative.

"I try to keep in touch with every group and organization of the church even to the least—the Blue Birds, girls between eight and ten years old. I do not regard anything too small for my personal attention. I attend at least one meeting a year of every organization, and keep in close contact with every organization's progress. I do not permit a single line to pass through other hands. To accomplish any great thing a man must, in my judgment, have a great heart passion for the doing of that thing. Machinery will never take the place of a heart that is on fire.

"You have to be ready for the year when it comes. You must study your church, territory, and people; be cognizant of the things that are for you and against you; and try to meet the inevitable. I do not wait until a thing is upon me to try and solve it. I anticipate everything that I think can possibly arise, and set up my defences and offences, and am always a year ahead with my church schedule."

His church comes first with Dr. Dunkel, and he does not waste his time nor energy on other things. His church has his whole thought. No time is wasted on petty conferences. Nothing is left to accident. Everything is thoroughly planned, and under the direction



The small picture in the upper left shows the temporary structure in which Tabernacle Presbyterian Church worshipped on the way to the magnificent building now completed as shown in the lower illustration. This church now stands fourth in membership among Presbyterian Churches in the U. S. A.

of someone who gives his time almost exclusively. He plans a great church program as a general might plan a campaign, leaving its execution to officers and privates. If "England expects every man to do his duty," verily Dr. Dunkel expects every member of his church to do his duty.

The three church boards meet in July and outline the ensuing year's program of activities, later meeting to approve and adopt it, every organization and officer then trying to bring it to fruition. This year the program (Sept. 1, 1930-Aug. 31, 1931) was in rough draft by the middle of June!

The typed forty-one page Program for 1929-30—as good an example of the Tabernacle's working-plan for every day, week and month of the year as any—seems little short of "inspired revelation." Ninety-five per cent of the program has been carried out. First is listed the Existing Organizations (28) meeting weekly or monthly followed by a list of New Organization Projects (14). Then the Activities are duly scheduled, analyzed and tabulated according to sub-

passes and zoned the district—we located the Tabernacle in the center, or at Central Avenue and 34th Street. Here a lot was bought large enough for all future church operation. A small, unpretentious temporary church-school building was erected, thought to be large enough for many years to come. But the first school taxed its capacity, 200 more being present than were expected. A wing was added. It was decided to close the old permanent building, and hold all services in the temporary structure. The congregation and school grew so fast that wings had to be added from time to time, the building's capacity being trebled in three years. In 1921 it was deemed advisable to begin the erection of the first unit or present magnificent Tudor-Gothic auditorium. The school soon outgrew the combined capacity of this and the temporary structure and several class-room cottages. So that two years ago work was begun on the second and third units of the church plant, i.e., the chapel-administration unit and the recreation unit, all connected.

JOIN THE WORD HUNTERS

Hidden in one of the advertisements which appear in this issue are the words "*Church Management*." They appear in light face italics with quotation marks, so are easy of identification. As soon as you have found them write us giving the page of the magazine and the advertisement in which they appear. To the first five finders we will send one dollar each and the names of the finders will be published in the December issue. Do not confuse the words with those appearing normally in any other pages of the magazine. For correct identification remember that they will appear in light italics with quotes, as above.

jects; next cross-scheduled according to church calendar and season; finally according to or with relation to each member of the church staff. With a working-plan so efficiently arranged and cross-scheduled, there is surely little, if any, chance of anybody or anything "slipping up." In this great church mechanism "the wheels within wheels" are kept ever revolving, and there are no useless wheels.

When Dr. Dunkel became pastor of this historically powerful old church, it was slipping backward because of an unfortunately changed environment, the beautiful residence district being rapidly encroached upon by business and the colored population. There was only one service, due to the fuel restriction during the World War. This removed, evening service was renewed. The first definite planning in management was the introduction of the men's club, which proved very successful.

The first thing this man of vision did was to go out several miles and drive over the more northerly, better and most rapidly growing residence section of Indianapolis. There he found hundreds of non-church-school-attendant children. In vain he searched for a store room in which to open a branch school. Then his official board accompanied him in a search for a private residence to rent, but none was found, nor could one, that was practical, be bought.

"Finally," to quote Dr. Dunkel, "by process of geometrical demonstration—we actually took com-

So much for the chronicle of the plant. Now for the chronicle of the "living" church and church-school. When the latter was organized volunteer workers were put in charge, and soon the branch outstripped the main school at the old location, Meridian and Eleventh Streets. Evening services were started in the branch, and soon the audiences were larger than those in the old church, whereupon services there were discontinued, and later the building and site sold.

An organization to carry on this rapidly developing work was necessary, and there was gathered around Dr. Dunkel a group of elders, deacons and trustees of courage, vision and resolution, and these men without hesitation met every challenge to further endeavor and expansion. The first definite step forward was the division of the church membership into neighborhood groups, each with its leader and coming together monthly in a private home for a prayer or a social meeting. In this way acquaintanceship was established throughout the congregation. Later the group leaders were reorganized into a Conservation Committee, which gets in touch with new members, finds out what they would like to do, and keeps them interested in the church.

An Evangelistic Committee was organized, composed of 150 men and women who believed in evangelism. Indianapolis's northside was divided into districts, over which leaders were placed. After making a care-

(Now turn to page 138)

Father Taylor

By William L. Stidger



William L. Stidger

Here is one of the most fascinating figures in American preaching. His very spirit filled with the breath of the sea, the sailor-preacher of Boston moved man and women strangely. Dr. Stidger has caught the secret of his power and relays it to *Church Management* readers.

FATHER TAYLOR" the "Sailor Preacher" of "Boston Bethel" was different from the men of his day, and stands out above them head and shoulders and soul, like Bunker Hill Monument with which he neighbored, because he dared to be and to remain himself. That is about all it takes in any age to be different, to be unique, to stand out above one's fellows in any profession.

The God who wisely made every leaf, and flower, and human being different, did it for a purpose. When we allow ourselves to be moulded into uniformity, to be standardized like so many Ford cars, then we have lost that unique and distinct contribution that God gave us to make to humanity. Preachers are particularly subject to this pressure to conform; pressed by tradition, pressed by the public opinion, pressed by their laymen and particularly by their lay-women. The few men in the pulpit who dare to follow their own genius, their own visions, their own conviction and remain absolutely themselves and express themselves; the untrammelled in personality; these are the giants that, like the Sequoias of California, not only stand out above them all but remain in the memory of human kind generation after generation.

Father Taylor dared to be himself. He did not conform. As a result he was respected in his day by the orthodox, and supported financially by Unitarians as well as Methodists in Boston where he lived and died.

Trained as a sailor, having lived on the sea through his boyhood, when he drifted into the Port of Boston and was converted he turned to the ministry. He had always had the gift of self expression and had always been a leader, even as a sailor.

He differed from the others of his day in the ministry in that he not only remained true to his own genius and personality and unction but he remained a great Commoner to the end; thus being true also to his class. He was uneducated and scorned the schools. He had to study his grammar in secret because it was

considered by Methodists of his day that learning was what he would now call "High Hatting It."

One day, in a sermon, when he was pushing along like a ship in full sail before a strong wind he got tangled up in a long oratorical flight and could not see his way out. He stopped abruptly, looked his audience in the eyes and shouted: "I've lost the subjunctive mode but thank God, I'm on the way to Glory!" Nothing abashed him for his heart was true.

One man of his day said of him: "He was like a cannon, better placed out on the commons where there is plenty of room, than in a parlor. But, in your sitting room he could be a flute. He was a Man-of-War, or he could be as tender as a child."

His lack of schooling was common knowledge but it did not abash him and it did not stop him for he has a message to deliver and he delivered it in the spirit that he himself said that men ought to preach "I want a preacher to take something hot out of his own heart and shove it into mine!" On that particular day he had a friend reading to him. He himself in those days could not even read the Bible himself. When his friend would come to a text he wanted to preach on he would yell: "Stop! Stop right there! Put your finger there! That will do! That is my text." Then he would have his friend read that text over and over again until he had gotten it into his memory. He was delighted beyond measure one day when his friend read, accidentally: "How knoweth this man letters, having never learned?" That became one of his favorite texts because it expressed his own life so well for him.

He was so book-ignorant and so letter-shy that one day he preached a powerful sermon on the story of the Leper, using the word Leprousy as if it were Leapord and won several converts to Christ. He actually did not know the difference but his preaching was effective just the same. He got the idea of the Leopards in the heart of man.

Of Metaphysicians and Philosophers he said: "They are light lightning bugs in the Cedar Swamps of Caro-

lina. They snap, snap, snap, and give us light for a few minutes and then leave us in darkness."

And yet he was broad and tolerant when he judged men as personalities even though they differed from his theology and denomination. The Unitarians were his staunch friends because they believed in his sincerity. William Ellery Channing was one of his chief financial backers. Of Emerson he said:

"If the devil got him he would never know what to do with him. There seems to me to be a screw loose somewhere though I never could tell where, for; listen as close as I might, I could never hear any jar in the machinery."

His Unique Institution and What Made It Different

Father Taylor was the pastor of the Sailor Mission which he called "Bethel." A sailor once said that he had been many places in the world where they had never heard of the United States of America but he had never been any place where they had not heard of Father Taylor.

From the ends of the earth and seas the sailors came to Bethel to hear the Sailor-Preacher. He himself said: "I located my Bethel on North Square because I learned to set my nets where the fish run."

In connection with this statement it is interesting to note that the Methodist Church in Boston once had a chance to get the site of the present Park Street Congregational Church just off the Commons but did not take it because, if they had, they would have had to erect a church with brick on three sides and that was too expensive. Therefore they remained on what was called "Methodist Alley," later Bromfield Street. It was in this church that Father Taylor was converted when a sailor lad home from the seas for a brief hour.

He was a successful preacher because he built his church on the run-way of the fish. He did not go where he knew the fish did not run. And he never could have been persuaded to desert the run-way of the fish, the down-town site in order to have an easier time financially somewhere else as many a preacher and many a church has since done in both Boston and other American cities.

His Message—Where It Would Apply To This Day

It is a curious thing to note how universal the great preaching messages of the past are to today's spirit.

For instance, Father Taylor felt that people went too fast in his day; that they wanted to live too rapidly, although automobiles, airships, and radio were unknown. It is hard for us to think of his old horse and buggy driving about Boston streets full of children as being a symbol of a "fast" age. However we do feel that his indictment of that age might be better applied to our own day. One day in a thundering denunciation of the fast age in which he lived, and in protest against its inhuman carelessness and speed he said:

"Why, if it were possible they would be glad to put

spurs to lightning and blow a trumpet in the ears of thunder!"

We smile today because he thought his horse and buggy days were fast, but human nature is universal after all.

The prohibition problem in his day also, was running rampant as it is in ours and he was particularly indignant because they sold bad rum to his sailors. His vitrolic indictment of rum, bites and sizzles and snaps like a broken trolley wire lashing about. I wish I could quote it all. But he ends with this stinging blast:

"You say you can't help it! No you can't stop it! And ye," (then he darted across the pulpit like Billy Sunday and pointed his finger at Bunker Hill Monument) he exclaimed in a piercing blast: "There is Bunker Hill! And yet you say 'You Can't stop it. And up yonder is Lexington and Concord, where your fathers fought for the right and bled and died; and you look out upon their monuments and boast of the heroism of your fathers, and then tell us that we must submit forever to be taxed and tortured by this accursed rum traffic, and We Can't Stop It! No! And yet, your fathers, your patriotic fathers, could make a cup of tea for his Britannic Majesty out of a whole cargo, but you can't cork up a gin-jug!"

That might apply as well today as it did then. It is universal in its sweep and scope.

Another Sabbath and he thundered against bigotry and rum in these philippic words:

"Oh Lord, deliver us in Boston from two things, bad rum and bigotry. Thou knowest which is worst for I don't. Amen!" What a prayer!

The Great Human Heart of the Man His Crowning Genius

One day he was fishing, caught a small fish, took it from the hook, looked at him pityingly, and said: "Go back and tell your grandmother that you've seen a ghost!"

His wit was unfailing and his repartee from the public platform like the laughter of a child.

Now and then his wit was biting like lightning flashes, revealing truth and burning the bad out of the atmosphere. A boy from the seminary had been preaching. He listened and said at the end: "If your text had the smallpox there would be no danger of your sermon catching it. Good morning!"

One day he prayed, after a boy from Wilbraham had preached: "Oh Lord don't send us any more of those students from Wilbraham."

Once when sight-seers got up in the midst of his sermon and walked out as they frequently did, for the Bethel was a rendezvous for tourists he said: "I have observed down around the wharves that, when the tide rises, the chips float off. There they go now, rag, tag and Bobtail."

On another similar occasion he said: "I have observed that it doesn't take long for people with small pails to get them full."

Obeying God's Commandments

By Rev. Ted V. Voorhees

EFFECT: Three colored discs of paper or cardboard are threaded onto a cord. Each end of the cord is held by an assistant. Discs are covered with a handkerchief and any chosen disc is apparently removed from the held cord.

Secret: Three discs, duplicates of the three on the cord, are in your pocket. When you take the handkerchief from your pocket brings with it the duplicate discs. These discs have been placed in your pocket in some particular order, say red, white and blue, with the blue disc nearest your body. Now, with hand under handkerchief, ask for a color to be chosen. Tear off the color named and show the duplicate disc of the same color. This leaves the other two discs on the cord held by the assistant, while the torn pieces and the duplicates may be pocketed along with the handkerchief.

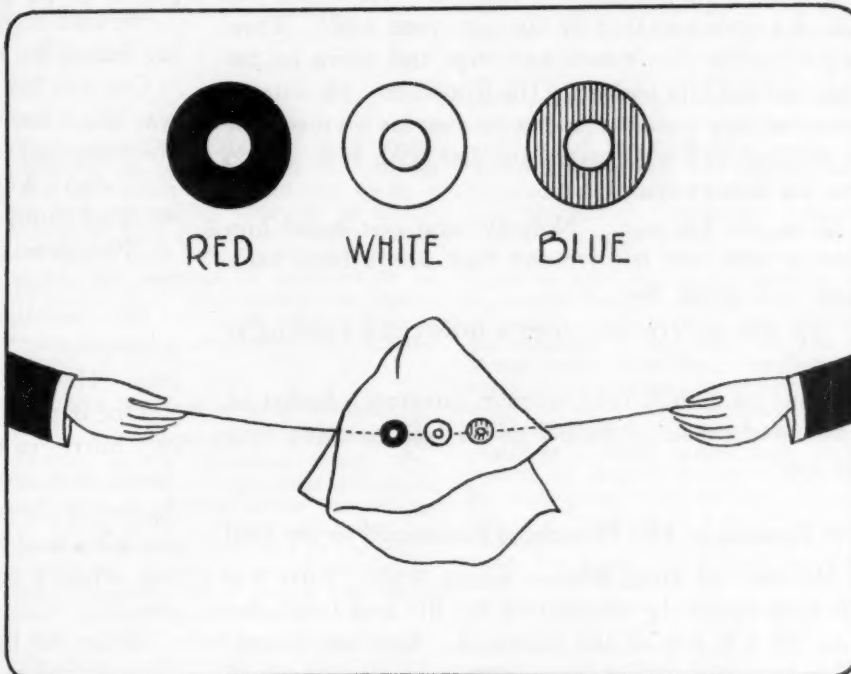
The Story: The Bible tells us, and I'm sure you believe the Bible, that if we love God, we will keep his commandments, that is, we will do what he tells us. Sometimes we grow careless and do not listen to him, just as we do with our parents. But our Heavenly Father loves us and wants us to be obedient. Let me tell you more of what I mean by using a little story.

Once upon a time, a thief visited a town and stole much jewelry from many homes. One man, who was robbed, was a magician, and some days afterward he was passing a store in a city. In the window of the store, he saw some rings. One of them was a ring that the thief had taken and sold to the store-keeper. The magician went in and told the owner of the store that a ring had been stolen from him and that his ring was now in

the window. The store owner did not care to give up the ring, but finally told the magician if he could prove that it was his ring, he might have it.

The magician said it was an obedient ring and would do what he told it. He placed it, with some other rings, on a cord, and asked the shop-keeper to hold the cord. (Call a boy to assist and call him the shop-keeper—use the colored discs to represent the rings). Then the

old magician covered the rings with a handkerchief. (Ask audience to choose which disc shall represent the magician's ring). "Now," said the old magician, "my ring will leave the cord and come to me." So he reached under the handkerchief and the ring obeyed him, and magically dropped into his hand. (Show disc of chosen color, and pull the kerchief away, showing other discs on cord.)



The shop-keeper allowed the magician to keep the ring and he went on his way rejoicing.

So you see, the only way God, and all our friends can know that we belong to God, is for us to be obedient to Him and keep His commandments. If a little ring can be obedient, then should we not be obedient also? How many will try, with the help of Jesus, to be obedient to God? (Show of hands).

When Jenny Lind, the famous singer visited his church, as he came in some one suggested that he preach on Amusements. Jenny Lind enjoyed it. At the end of the service a man who was sitting on the pulpit steps asked whether or not a man who should die in a theatre would go to Hell.

Thundered back the prophet's answer: "A Christian will go to Heaven wherever he dies, and a fool will be a fool wherever he is, even if it is on the steps of a pulpit."

He was careless about money. Money meant little to his genius. He was more concerned with winning souls back to God than with mundane matters. He was "Other worldly minded." He heard "Other footsteps upon the hills." His wife sent him to buy vegetables. They had fifty dollars and no change in the house. She gave him that, admonishing him to return the change at once. When he came back he had

no vegetables and a sheepish look on his face. She feared the worst.

His only explanation was: "I met a superannuated brother on the street and he needed money. I didn't have any change and who could ask a superannuate for change so I let him have it all."

They wept in a religious service for the spirit was abroad. "Cry on brothers and sisters! Cry on! I would not own my eyes if they could not weep." He had no silly prejudice against honest emotion. He knew nothing about our modern "Releases" from "Complexes" but he did know enough to know that it was good for men's souls to weep. It cleared the skies. It released pent up feelings.

His buggy was always so full of little children that there was scarcely room for his own family in it.

A husband died and left his widow with small children and at the funeral he so entered into her loneliness

that he suffered with her and made an unforgettable prayer: "Let us pray! Father we are a widow! Wilt Thou comfort us!"

He was called to a murderer's cell. It was a boy who had once been a member of his church. When he went in and saw him for the first time in jail he cried out: "Oh My Son! My Son! I did not know it was you! I did not know it was you! Now God has you in a corner so that he can save your soul!" Then he fell on that boy's neck and wept and down on his knees prayed him back into the Kingdom. He entered into that boy's tragedy and it became his own so that he suffered and wept over him and with him. Such was his human sympathy.

Some one has said: "Nobody who ever heard him pray or saw him baptize and then kiss a little baby could ever forget him."

"He was my friend!" cried a little child kneeling at his coffin.

Came an Italian fruit woman carrying a basket of fruit up the aisle of Bethel to his bier, weeping over her loss.

The Passion of His Preaching Remained to the End

He was converted when a young man. That was the high and holy moment of his life and from that hour he was one of the redeemed. Says one friend: "The beginning of his life was when he was converted. If ever a second birth was a first birth it was in this instance.

A bronzed youth of seventeen, after ten years sailing the seven seas he entered the Port of Boston, a little sea port town of only thirty thousand souls. He dropped into the old Bromfield Church. Thomas W. Tucker's eyes lighted on this boy. He asked him to go forward. It was the first time that any one had seemed to care for his soul. He yielded, went forward to glory and fame. He was converted, and leapt to his feet shouting and singing the glory of the new experience. He was brought into "The liberty of God's children" He had found "The Pearl of great price: why should he not rejoice over it. He was at last home from the seas of sin. Why should he not make merry and be glad? He had reached his Heavenly Father's home? Why should he not shout for joy?"

He tells of it in this graphic sailor-language:

"I was dragged through the lubber-hole (window) brought down by a broadside from the seventy-four, Elijah Hedding, and fell into the arms of Thomas W. Tucker."

From that day on he was devoted to Christ and to preaching. His favorite hymn had four lines in it that summed up his passion:

"Happy, if with my latest breath
I may but gasp His name;
Preach Him to all and cry in death,
Behold, behold the Lamb!"

One day he complained of the heresies in the pulpit and church and prayed God that if ever anybody in Bethel preached anything but Christ and Him crucified that God would "Drive him out and sweep his tracks from the floor!" The sunset of life came on apace but to the end, even in his feeble days, even unto the days of mental obscurity his subconscious passion lived on beyond him.

He used to pray: "Now Lord some Summer morning snatch me to Thyself."

One day his nurse tried to get him to lie down. He was like a restless lion and said that he was so weary. His nurse said: "Lie down and you will get some rest."

"I don't know! I don't know anything." his bewildered mind replied.

"Not even Jesus Christ?" his wise nurse shot at him, thinking to awaken something in his dim mind.

His face lighted, the old radiance came back, he started up: "Yes, yes, certainly! certainly! I know him. He is so precious to me!"

One day his nurse found him standing up in front of a mirror in the full regalia of his Masonic uniform, for he was ever a play-boy, preaching to his own reflection in the mirror: "Sally come here! That old man doesn't know he ought to be saved. He didn't stir a peg when I told him he was lost and ought to be saved!"

What he had actually said to that tottering old figure in the mirror, after he had made the stranger his best bow was: "My dear Sir, you are old; you are infirm. But Christ will save you now! Come now, my dear Sir, come now! He will, He will save you now!"

The next day they tried to see if he was in earnest and asked him who the old man was and he replied: "There is an old man about here; but nobody knows who he is or where he comes from."

They say of him—especially the sailors—that he "Went out with the tide." It was just at the turn of the tide, in the dark of that midnight morning April 6, 1871 that his spirit made the happy harbor for which he had so long and faithfully sailed.

Said Mrs. Taylor, from her own sick bed: "Let your father wear a white mourning robe, turn his face upon one side, and tuck his hand under his cheek as he always went to sleep."

The Pastor Says

By John Andrew Holmes

Our penitentiaries would be still more crowded if we imprisoned men for doing right.

* * *

To some, life is a wild ride; to others, it is an august pilgrimage.

* * *

In spite of much thoughtless criticism of college students, I am firmly convinced that when once they get out of college and get a little time to read, they will be quite all right.

* * *

We have as much faith as ever, but it seems to be largely in things.

Getting Results With The Official Board

By William H. Leach

In Two Parts. PART II.

EVEN though the minister has no authority in the Board of Trustees he can make suggestions which will direct its deliberations. These should preferably be made through the president of the board, but where that is impossible, the secretary or one of the influential members can carry his message. It is a good practice to have a visit with the president of the board the day before its meeting. Let the minister have down in black and white his suggestions for the board. Each item can be talked over. It is well to leave the typed or written list of suggestions to avoid forgetfulness on the part of the layman. Unless the preliminary conversation eliminates these items it is almost certain that they will be placed in the docket of the meeting and that the president will urge their adoption. In this way the minister may accomplish as much or more than he would if he attended the meeting in person. While it is nice to be recognized as being of sufficient importance to be called into every meeting of the board it is much better, in fact, to have the men accept the program submitted as their own and sponsor it.

If the church is fortunate enough to have a church office official records will, of course, be kept in it. This gives the minister the access to records of the Board of Trustees. He should encourage the secretary to keep it up to date and thus have at his disposal the very latest and authentic information about the meetings. With this he is always in a position to know the activities of this group and able to make constructive suggestions for improvement. Where the minutes are kept in the home of the secretary it is quite regular for the minister to call at the home occasionally and ask for permission to see them. In most cases this will be cheerfully given.

The Minister in His Spiritual Official Board

In most churches the minister will act as chairman of this body. There are exceptions, however, so that in some groups the minister sits as a member. There are advantages in both methods. Where the minister is the chairman or president he is recognized officially as the head of the church. But at the same time he is usually under some embarrassment in presenting his own side of a question. In the effort to be fair he may lean a little too far backwards for the good of the cause he is sponsoring. Perhaps it depends on the man. Personally, the writer has always felt that he could present a program better from the floor than as chairman. In the case that the minister is the chairman it may be better for him to have all matters presented from the floor of the meeting by those in his confidence.

The minister should know pretty well

in advance just what matters are going to be presented. He will know these through his contacts with the various lines of church work and will be in a position to register approval or disapproval of each item as the members of the group shall look to him for leadership. The minister is supposed to be an authority on the affairs of the church and it is but right and natural that as these questions are raised his opinion should be sought.

The Conduct of the Meeting

The parliamentarian thinks of the meeting as the important thing. The executive thinks of the meeting only as one step in accomplishing the things he has in mind. So his preparation for the meeting is as important as the gathering itself. These preparations involve the preparation of a docket and sufficient notification to each member.

Every official board should have a definite time and place for its regular monthly meeting. In addition, there should be provision for special meetings as necessary. But no board should be allowed to feel that it can meet any time to meet any emergency and that regular stated meetings are not necessary. It will probably be up to the pastor to see that these regular meetings are worth while. If he has a definite program for the church there will always be plenty of worth while business to fill the time.

The date, place and hour of the meeting should appear in the regular announcements of the church. When a board is well organized so that each member reserves the time additional notices may not be necessary. But until

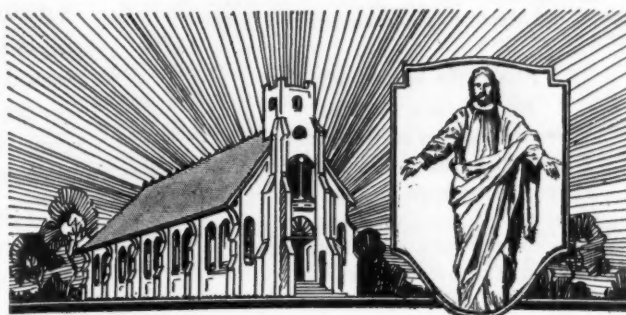
such a time that every member considers that this meeting has the first obligation on the hour it will be well to mail out postal card notices to freshen the memory.

As a rule it is unwise to announce official board meetings from the pulpit. Such announcement is not comprehensive as it seldom reaches every member. It takes time from the service of worship with an announcement which, at best, interests but a few of the congregation. When necessary to have a meeting at the close of service this may be permissible. But when there is time some other method should be used.

The most effective way to announce any official board meeting is by mail. When the notices are mailed to the members at the correct address they are sure of delivery. Telephone announcements may have second place but they are uncertain at best. When a man's house is called by telephone there is no assurance that he will get the message personally. It is possible that even when the message is left with the wife that it will never reach him. The announcement by mail comes the nearest to being a 100 per cent announcement of any of these methods. I have heard the account of a most unfortunate circumstance. A church called a meeting of its deacons to greet the new pastor. It was at a breakfast in a local hotel. The meeting was most harmonious. But when the group came from the dining room they found three other deacons waiting for them. These men had not been notified and thought that something important was being put over on them. The clerk of the board testified that in each case he had notified the wife of the member by mail.

Next to a proper notice the minister should see that there is a definite docket for each meeting of his official board. It is well to have this docket with the various items typed out or written out on the blackboard so that each man sees just what items should be considered. There is no more effective way to break up the good natured conversation which is apt to monopolize the meeting than to let the men see just how much ground must be covered in the hour or two hours of the meeting. It automatically shows the members that the meeting must consider these questions.

When the docket has been presented



At the suggestion of one of our readers we took one of our cuts and substituted the figure of Christ for the words, "Come to Church". It is an improvement. This new cut, No. 189, can be purchased for \$1.00. Address,

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the moderator, whether he be minister or layman, should take up each item in turn. It is bad psychology to let the members jump around to pick out the ones they wish to discuss. Take each item in turn, discuss it, get definite action one way or another regarding it, then pass on to the next item on the docket. If there is too much idle discussion it can be eliminated by a remark to the effect that there are but sixty minutes to dispose of five questions, so time is valuable.

A good order of service for the official board is to have reports of committees, clerks, treasurers and others early in the meeting and then pass to new business. The following actual docket shows in brief a good order.

DOCKET OFFICIAL BOARD MEETING

1. Reading of minutes of previous meeting.
2. Report from treasurer.
3. Reports of special committees.
 - a. On men's dinner.
 - b. On summer pulpit supply.
4. Old business.
 - a. Summer camp.
5. New business.
 - a. Bills.
 - b. Sale of French Street property.
 - c. Contract for printing of weekly bulletin.
 - d. Miscellaneous.
6. Reading of minutes for approval.

The Meeting is Just a Stepping Stone

The official board meeting should not be considered as an end in itself. It merely lays a plan of action and the action is to follow. The minister should try and keep his laymen to feel that they have completed their task when they have voted. Tasks are still to be assigned and work done. There are some church officials who consider that their work is merely to approve a plan of action for the minister. If the minister wants to have a revival they are willing. If he wants to paint the church they are willing. The minister executive is not on the job merely to be worked. He is to put men to work. Each official board meeting will see definite assignments made to those who are capable of carrying on.

Much of the work of the board will be done by committees. The method of getting results by committees is so important that I want to give a chapter to that exclusively. It is the way that most volunteer organizations really achieve results.

FRIENDS WE MEET

By Dr. Geo. P. Bible

There are depths in the heart
Which no words can express;
There are feelings of love,
That we oft must suppress,
There are friends whom we meet,
We grip tight to our heart—
And grieve over the thought
Of the time we must part,
Each taking his way,
In the great world of chance,—
Trusting to meet again—
Here or hereafter, perchance;
But the good they have left
In our life will remain
As the perfume of flowers—
Love's messages proclaim.

Psychology for the Working Pastor

(Continued from page 110)

vey. It is like a beleaguered city which being threatened at one particular point by the enemy must needs withdraw a sentry here and a sentry there to concentrate on the particular point of attack leaving the rest of the city less well guarded, and the result is often unexpected collapses at other points. In other words the guilty soul can be expected to drop the crockery; fear in the mind may easily make the fingers fumble. Most of us have noticed that when anything is greatly wrong in life it is all too easy for all kinds of remote and apparently extraneous details to go wrong too.

Quite apart however from the question of moral recovery, what one might call the actual redemption of the soul from sin, there is the need for psychological readjustments that would turn clumsiness into delightful efficiency and do much to restore the joy of the Christian salvation to our communities.

One very interesting difficulty today in securing respect for the Church from such types as the University student or the intelligent artisan who has dabbled in Freud and the New Psychology, is the conviction that these types get of being able to "tick off" representatives of the Church according to the various complexes that have driven them into religion. Your pompous deacon, for example, is looked upon as a case of inferiority complex over-compensated; your popular preacher is a case of superiority inflamed to the point of megalomania; the passionate Catholic is claimed as an instance of surrender to the Herd instinct; your fanatical spinster or Sunday School teacher is sublimating the mother passion; your hot Protestant is reacting to a father fixation rather than a sincere love of liberty. Perhaps one of the best illustrations to use is that of the missionary enthusiast who can be dismissed in terms of Dickens' delightful character, in Bleak House, Mrs. Jellyby. Mrs. Jellyby was an unsuccessful mother who could not keep her children in order. This fact hurt her self-respect intensely and to regain the situation without being forced to make any real change she developed a passionate interest in the natives of Borisboolaga and toiled for them unceasingly. In other words she chose for herself another brood of children who lived so far away that her mothering of them could not be criticised, but all the time her own children still kept falling down the staircase.

The general public is becoming aware of the very extensive reign of the unconscious motive over all our human life and applying it very inconveniently to our Church enthusiasms. A lot of this is most uncomfortably true and there can be little doubt that in our churches there is a religion of illusion which must be changed if possible into a religion of reality. Whilst as a general recommendation for the achievement of that change the absolute surrender of the self to the point of real sacrifice to God, is the plain remedy, before many souls can achieve that surrender they have

Am Called To A New Field

By Ralph V. Gilbert, Fremont, Nebraska

There are two times when a minister is apt to be unusually thoughtful. One time is when he leaves a parish he has served for years. The second time is as he begins work in a new church. Here we have the reflections of one as he looks over the past field and plans for his work in the new.

AFTER laboring in one field for more than six years, I received a call to another church. Why I deemed it wise to accept the call and move, will be of no interest to the reader. Suffice it to say that, after due deliberation I felt it wise to make the change, and that I have no regrets now that the move has been made. Now that I have been in my new parish four months (as this is written), I feel qualified to make some reflections.

First of all, I never before realized just how great a sacrifice it is to "break camp" and remove from a community where one has lived for a number of years. I can honestly say that the hardest thing I ever did was to stand in my pulpit and read my resignation. Nor did I realize, until after the die was cast, just how deeply the roots of friendship and love had embedded themselves. An older pastor once said to me that, with the exception of the marriage relation, there is no tie so strong as that which binds pastor and people together. I cheerfully certify to the truth of that observation.

I am firmly convinced that a pastor must live in a community at least five years to be able to "cash in" on his labors. In these days of restlessness, five years seems to be a long time. During my pastorate in Independence, Iowa, every Protestant church had changed pastors from one to three times. Consequently I had an unshaken position of leadership in that community. Our

church had a position of permanence and stability no other church had and reaped a rich harvest as the result. It is always dangerous to dogmatize, but I am more than ever convinced that one of the outstanding weaknesses of the Protestant Church is this constant changing of pastors.

Second, I realized as never before the great opportunity a new pastor has. Coming to an entirely new field, he can see its needs, its weakness, its strength with unbiased eyes. Paradoxically, he can really tell what the church needs better than the members themselves. No two ministers are alike (which is probably a good thing) and because of this a new man on the field has a new slant at its work. Then, too, a new pastor is always enthusiastically received. Sailing on the wave of this general feeling of good-will a minister can get some things accomplished which he cannot do later on. There is no time for making hay comparable to the time when the sun shines.

Every church has usually several things that ought to be changed; long-standing abuses or weaknesses that the previous pastor has been unable to correct. Under the impetus of the "new broom," and with a reasonable amount of tact and diplomacy, some valuable and far-reaching reforms may be brought about. If people are not enthusiastic about their new pastor, the portents for the future are ominous.

Thirdly, coming to a new pastorate,

a minister should definitely and deliberately plan his work for years to come. He should envisage his work for the next five years, at least. And this holds for his sermonic work and for the sum total of all parish activities. Probably one reason why the Protestant church gets nowhere so frequently is because we plan to get nowhere. Aiming at a target we may not hit it. But certainly we are not going to score a bull's-eye if we never aim.

At this place, there are two mistakes all too easily made, viz.: the new pastor may try to do too much; or he may do too little. Both mistakes are tragic.

People expect something of a new minister, or they certainly would not call him. For the first year or two, like the king, he can do no wrong. Here, then, is a golden opportunity to accomplish something distinctly worth while. It is a case of striking while the iron is hot.

On the other hand, it is just as foolish and just as dangerous to try and do it all at once. Rome was not built in a day by any means. And the pastor who insists in having his way with regard to every cherished custom and method of his new church is simply planting high explosive under himself. The maxim, "A fool's bolt is soon shot," remains psychologically true. The pastor who does everything at once, has nothing laid by him in store when the glamor of his novelty wears off and the inevitable reaction sets in at about the end of the second year. The new field gives him a wonderful opportunity to profit by his past mistakes and to build for the future. But let him draw on his "bag of tricks" sparingly. Then he will always have a new success to put forward as an antidote to petty fault-finding,—a fault-finding, by the way, that will soon die a natural death as the years go by.

A very successful pastor told me that his policy was to do one big thing every year. One year, for example, he would major in men's work; then next, with the evening service; the next, with the mid-week service, etc. It was an admirable policy. Such a minister will never be asked to resign. And when he does decide to make a change, his resignation will be greeted with weeping and lamentation.

to be awakened to themselves, to see their real condition. This process is bound to involve in some degree patient psychological inquiry and hence the modern pastor will find ancient office requiring a fresh technique and a new method.

In the course of its first year's work the Whitefield Clinic, of which there is a staff of four—Prof. J. G. McKenzie of Nottingham, Rev. R. S. Birch, M. A., Ph. D. of West Kensington, Mr. W. Kendall of Hampstead and myself, has dealt with sixty-six cases necessitating something like 1,700 separate interviews and treatments. These cases cover a variety of troubles from the simple stammer to kleptomania, from specific and quite innocent fears actually inhibiting action to chronic drunkenness and drug addiction. There have been some failures in treatment but the amount of success has been much more abundant. Outside Whitefield's there appears now the notice "Do not give away

to Drink, Drugs or Despair, Come and See Us." And they come.

Main Features of Change in Method

Let us now glance briefly at the main points of change between the old method and the new.

(a) Pastoral treatment in the past has been much too vague and general. It has always of course been most intimately dependent upon the personal equation, the sheer capacity of the individual pastor to understand human nature and to read the inwardness of the case before him. Would it be too much to say, however, that in the past the main remedy applied by the pastoral office has been simply that of prayer plus a strong demand upon the will of the individual for this or that kind of effort. But if the actual thinking processes of the mind are hitched up, as we now know they so often are, upon incidents of childhood or mistakes of the past, the power of the individual to re-

spond to such a demand upon the will must be so often lacking that even the effect of prayer is not likely to be great. It may be true to say that Divine power can overcome any condition; that is not the problem. Will Divine power choose to do so? Will it choose to bring order out of chaos by mere fiat of its own will, by spiritual magic? Is it not much more likely to operate in accordance with the laws of the mind and will not its operations therefore be greatly facilitated by a method of real knowledge applied to the specific case, that is by a sound psychology? There is perhaps only one reservation to be made regarding this verdict and that is that, just as in the life of the body an improvement in general health enables the system to overcome some specific trouble, so a return to the general practice of prayer, a raising of the general spiritual temperature, an improvement in the general health of the soul must undoubtedly be a helpful factor in dissipating the particular difficulties. Nevertheless there must be many such difficulties that can yield to nothing but particular treatment.

(b) A new attitude to sin. Perhaps it is not quite correct to call this attitude new, rather we should term it a really Christian attitude, namely one of perfect forgiveness. An unsympathetic attitude between a pastor and a sinner is fatal. Looking back upon my own experience I can see that in cases where I have failed or seemed to fail most the reason has been due to a shocked condition of mind setting up a strong antipathy. The pastor has to steer a difficult course between a perfect sympathy with the sinner and a refusal to make any kind of truce with sin.

The fact that sin in the New Testament is a negative term is one to be grateful for. Sin according to the New Testament is a "missing of the mark" and therefore an inevitable loss and deprivation, something that calls only for pity and in the increasing complexity of modern conditions there is a great hunger in the hearts of the most sinful for that understanding pity. Speaking again from personal experience, I may confess to many experiences of overwhelming surprise at the wholesome effect of such an utterly generous attitude towards people who had met with an almost invariable experience of condemnation. It has often meant obviously the release of a new moral energy that had been all cramped up by fear. The New Psychology insists that there is a big pathological element in sins of all kinds. Control of many of these conditions can only be secured by a new technique and not by will alone however highly inspired.

(c) An entirely new emphasis emerges from the New Psychology upon the treatment and training of children. The enduring character throughout life of the experiences of the first five years calls for the most careful handling of children in their earliest days. A really Christian home is proved to be the greatest boon of human kind and the Churches might well consider the formation of a League of Ideal Parenthood to interest its youth in this most solemn and influential of all activities before they have had the painful experi-

ence of learning only from their blunders, blunders that may have seriously marred the prospects of those dearer to them than their own lives. It is time that throughout all our Churches, certainly throughout all organizations that call themselves Christian, policies of fear in the training of children and in the teaching that they are receiving should be brought to a final end.

(d) The range of the pastor's responsibility is obviously enlarged. He is to hold himself interested now not only in moral and finished deflections on the part of his flock but in that host of minor defects for so many of which, in the new technique, he holds the cure. Just as the doctor is called upon to cure not only typhoid and diphtheria but also the common cold and all kinds of trivial misformations such as even a crooked nose, so the pastor who really loves his people will have a keener eye than heretofore for the possibility of correcting those little faults which, to borrow an eloquent Scriptural phrase, are so often "the little foxes that spoil the vines." Such a policy will make our Churches new and much more radiant centers of all kinds of health than they have hitherto been.

An Attractive Antiphonal

THE following service appears in an order of worship used in the Tenth Avenue Baptist Church, Oakland, California. It will prove interesting and helpful to many of our readers.

DOXOLOGY—(Congregation will please remain standing until after the reading of the Scriptures.)

Genesis 28

MINISTER—And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place and tarried there all night because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

CHOIR AND CONGREGATION unite in singing:

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to thee,
Nearer to thee!

MINISTER—And, he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the Angels of God ascending and descending on it.

CHOIR AND CONGREGATION—

There let my way appear,
Steps unto heaven;
All that thou sendest me,
In mercy given;
Angels to beckon me
Nearer, my God, to thee,
Nearer to thee!

MINISTER—And Jacob awaked out of his sleep and he said, Surely the Lord is in this place; and I knew it not. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

CHOIR AND CONGREGATION—

Then, with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to thee,
Nearer to thee!

MINISTER—And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

The Fine Art Of Sharing With Young People

By W. Edward Rafferty

Church Management readers during the past months have been taken through a course on adult class work by Professor Rafferty of the University of Redlands, California. Now in a new series of articles he is turning his attention to youth.

THERE they are, the young people of today! The finest crop that any generation ever produced. God pity us if this isn't true. Perfect? Hardly! This is earth, not heaven. Then, look at their parents, not angels, of course, nor even saints-in-the-making. I guess it's true that the present generation of young people is about as normal as were some of us in the teen age years of our oncoming. A cross section of later adolescent life in almost any community will reveal a general average about as good or as bad now as thirty or forty years ago, everything considered. Doubtless such a cross section will show exceptional youth far above the abilities of the average of any previous generation, and doubtless some who may have tobogganed into more miserable depths, for all will agree that we are living in a day when the character altimeter has widest range. With bodies that can be and should be the most efficient, and minds the best trained, after all it is a question of purpose and controls.

The most startling thing about it all is that youth chooses which way his soul shall go. How clearly John Oxenham puts it in those familiar words:

To every man there openeth
A Way, and ways, and a way,
And the high soul climbs the high way,
And the soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

Back of such a choice lies adult responsibility for determining to a very large degree what direction it shall take. What ails our youth, queries a thoughtful religious education; *adults mainly*. Not altogether, for the process is a sharing one, adult knowledges, youth knowledges, likewise mutual experiences, judgments, ideals. Into the melting pot goes the composite out of which youth merges to make his own decisions. Which way shall I take? cries the voice of

honest youth, not in the night, but in the light of all available truth.

Sharing with youth, what a fine art it is! What knowledges, skills, attitudes, motives, are involved. How important is fullest understanding of human nature and its behaviour, social techniques and outcomes, ethical and spiritual engineering. Who is sufficient for achievement in this field of life's highest values, the finest of all arts.

Adult and Youth, *Unlimited*. Dad and Lad Co., Mother and Daughter Co., Teacher and taught, Leader and Led, whichever it is, what a firm! No partnership, no sharing like it! Each co-partner in this big business of character-making might, with profit daily pray this prayer offered by Harlan G. Metcalf in *Association Men*:

God, make me a man—
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play
And keep me pure from day to day.
O make of me a man!

The personal factors involved in the fine art of sharing with youth make it highly consequential in solving the perplexing and challenging problems that arise in connection with their religious education.

Youth Experiences

By youth we here mean the period of later adolescence, referred to in church school nomenclature as the Young People's Department, those ages rather loosely bounded by the completion of middle adolescence (seventeen or eighteen) and the arrival of maturity, ap-

proximately twenty-three to twenty-five. Those older young people normally are still in their years of educational preparation, although some having cut short their school courses may have settled down to the beginnings, at least, of adult responsibilities in business and home life. I am reminded of one of my seminary professors who in his farewell talk each year to the senior class always said, Young men, before you settle down, settle up.

In the earnest hope of offering practical help to pastors, parents, and church school leaders of youth, we consider briefly some of the experiences through which older young people pass.

Sharing their adjustment experiences. This period is a time of physical, mental, social, and religious adjustments. Full height, weight, and size are reached. Muscles, mind, and morals adjust themselves. Out of more or less chaos comes order. Experiences are rich, rapid, restful. Any church school adult who can sympathetically and tactfully participate in these adjustments is highly favored in his privileges.

Sharing their athletic experiences. Not all young people are athletes, but this is the time when athletic spirit and prowess run highest. The church school sharer who can be a booster or an active co-participant often has the rare opportunity of character approaches at the time when lofty ethical ideals mean much.

Sharing their aggressive spirit. The average healthy youth is a dynamo of high tension. His face is forward. His muscles, taut. Determination puts pep into his actions. He moves swiftly, surely toward the chosen goal. The church school worker is no leader who is backward looking, half-asleep, and conservatively motivated. The helpful sharer must keep pace in body, mind and soul.

Sharing their assertiveness. Right, of course, he's right! He knows, and he knows he knows. His speciality is running information bureaus, issuing Baedekers, Britannicas, city directories, supreme court decisions, and "what will you have." How handy these fact-venders are, these circulating libraries, a loveable lot. The binding may be modest enough; the contents are positive nevertheless. The sensible sharer enjoys it all without competing, and quietly brings the high-flyer to a safe landing port, where all is well.

Sharing their amusement experiences. Work hard, play hard, natural rebounds. Not only the kinds but the amounts become a paramount problem for both the leader and the led frankly to face. Viewpoints vary. Balance and mature judgment must tactfully meet over-play emphasis and doubtful amusement questions. Re-creations, not rec-reations must receive most consideration. Wholesome fun times should be provided. Negative attitudes alone get nowhere in this fine art of sharing.

Sharing their arguments. Let reason meet reason, fully, friendly. Now many young people rebel at

certain types of adult leadership in the church school. "But, dad," said an honest doubter, "Mr. Dogmatics never gives you a chance to explain. He thinks his viewpoint is the only correct one and his word the last word." The questioning Thomas has a right to be shown. "Sweet," intelligent reasonableness wins.

Sharing their aspirations. The church school sharer sits in the cockpit with the youth—"pilot of his own soul" and takes the air with him, quietly drawing on his own aeronautic experiences as he shares the great upward yearnings, vocational or what not, of his youthful friend.

Sharing their achievements. And they do achieve! Lindbergh is our classic example. There are scores of others likewise in every field of human knowledge and ability who are on the quest for the best. The unselfish big-hearted sharer rejoices in youth achievements. To share a prosperity experience may be even more important than

Sharing their adversities. Those experiences which come to every normal young person when some adversity depresses are the very times when a trusted sharer is welcomed. Defeats and difficulties will come. Happy the church school sharer who can turn these into character triumphs. Sad and glad experiences under Christ-control make for moral strength.

Sharing their anxieties. That aviating youth, looking forward, moving forward and upward ever and on strikes an air-pocket, an anxious time. Happy again is the co-pilot whose stock of courage and good, common sense buttressed by strong faith saves the day or more often the moment when the sharer is most needed.

Sharing their avocation experiences. Almost without exception these older young people have entered into some kinds of service which might be called avocational. Beyond that business or trade or profession marginal time should be pre-empted by some challenging avocation some profitable hobby or diversion. The church school sharer often becomes the effective guide to happiest choices.

Sharing their altruistic spirit. This follows and fraternizes with the experiences just mentioned. Never is there a time in life when finer altruistic impulses dominate personality than in later adolescence. To do for others becomes a passion with power easily harnessed for great philanthropic enterprises, or for a quiet, but effective neighborliness.

Sharing their acquaintances. Yes, entering into their friendship circles, is a coveted privilege of any church school sharer with youth. "Meet my friend" is often a doorway into the room of better understanding. Wholesome friends are strongest character-determinants.

Sharing their admiration, personal and impersonal. Young people delight in the fellowship of the church school leader who shares with them their admiration experiences. "She is a fine girl, Frank. No mistake about it," or "I'm glad, Margaret, you admire a young

(now turn to page 141)

The Ministry And The Man

By J. W. G. Ward, Detroit, Michigan

IX. Untapped Resources

IF we have a worthy idea of our mission, feeling that no higher honor could be conferred on mortal man than to preach Christ, one thing will



J. W. G. Ward

emerge almost as a necessary consequence. A deep sense of personal unworthiness and the inadequacy of our powers will enshroud us like mist. It was different when we were first filled with desire to serve Him, or when we were graduated. All seemed so simple then! We were fit for anything. Days of brain-racking study were over. The drudgery of lectures and academic discussions was a thing of the past. The menacing shadows of examinations and tests were dissipated by the rising sun of hope. The world would soon be at our feet. Who could remain cold and apathetic when we were so fervent? Who could steel the heart against the plea for decision and consecration that we would make? Even though it might mean a struggle to make our mark, time and effort would eventually tell. They have—only it has been another story they have told. Before many months passed, doubts about our capacity for the work followed our growing feeling that things were not all we had been led to expect. And strange leanings towards old pursuits, weird voices seemingly directing us to other and less sacred callings, like real estate and insurance, or bond or book selling, were heard. All that, however, did not last. We settled down. Unfortunately, that may be only too accurate a description. We settled down to the dull round of duty, ambition's fire smouldering fitfully beneath the drenching rain of petty carping, criticism, and squabbles not our own. Where before we felt fit for anything, now we feel fit for nothing.

That may be overdrawing the picture. If it is, then the reader is happier than many of his brethren. But even he has had his setbacks. His dreams remain unrealized, his goal unwon. There have been occasions when he caught a glimpse of heights that seemed inaccessible, yet he felt their appeal. He set out to

conquer them. It was only when he had slipped a few times, barking his shins badly, or nursing his wrenched muscles, that he learnt sense. Now he is a wiser man. It is all nonsense, he reasons, to talk of plenty of room at the top. Nothing is said about the struggle to reach it, or the fact that the steeper the climb, the more perilous the fall should a man miss his footing. So he too, not embittered and yet ingloriously tamed, has abandoned the altitudes for the smoother and more easily negotiated path. This is not said censoriously, but challengingly. The bare truth is, we have only tried to put into other words what the man's better self has been urging for a long time. "No star is ever lost we once have seen; we always may be what we might have been"—at least, within the range of the practicable.

The alluring vision of life's potentialities was not meant to mock. Those voices, summoning us upward, though their tones have been lost in the deafening noise of unceasing activity, have not ceased to call. Whatever we have achieved is an earnest of what still may be done; what we have failed to attain and yet desire is an indication of the upward path we were meant to tread. Perhaps we are not as well-endowed as others. The spell-binding eloquence of Chrysostom, the forceful thinking of Augustine, and the sane and strong character of Phillips Brooks, are found but rarely on the stage of the world. But though we are not like them, we are ourselves. Perhaps we are not even ourselves—the better part may be so undeveloped as to be unpossessed. The huge icebergs that are seen in the Atlantic are, in reality, only partly seen. There is only two-tenths visible, and the other eight-tenths submerged. And, as modern Psychology is emphasizing, there are dormant possibilities and potential powers locked up in the human heart that can be liberated and brought into play. The gifts of thought and expression, of voice and personality, which are ours are, in many cases, only samples on view. The wealth lying locked up in our intellectual and emotional warehouses is beyond computation. That is why we press the need for investigation. It is time those stores were brought out into the light of day, so that work may be done with finer efficiency, and that our service may be mightier for good.

The first step is to undertake a thorough overhauling of the mental, physical, and spiritual stock we are carrying. That is, there must be the awakening of aspiration, the demand for some nobler and greater achievement, the resolve that things shall be improved. Some of the merchandise lumbering our shelves, if we may continue the figure, is out-of-date or so soiled with dust that it is unsaleable. There are other goods, of sound quality, but they need re-wrapping to make them attractive. But the striking thing is, we have new lines that have never yet been offered to our clients, and to bring these forth would be the most profitable course we could adopt.

This, to drop the figure and put it into plain speech, is no plea for the novel and bizarre in pulpit methods or topics. It is rather an attempt to show there are qualities of mind that have not yet been Church Management—Stanley and JMS fully used. There are talents that could be developed until a man's ministry would be revolutionized. He himself would begin to marvel not only at the welcome improvement manifest, but even more at the crassness and lack of perception that had left him mentally pauperized for so long. The mind has been doing its best with the materials on which it has had to work, but in many cases, we have done less than justice to its requirements. We have been continually taking out. The repeated effort of production has been depleting its resources, but apart from the fact that, during college or seminary days we had stored up a given reserve of information and knowledge, there has been little steady work done, outside the specific range of our immediate tasks, to make up the wastage. Constant thinking and reading are as necessary to the mind as food to the body if strength, to say nothing of the intellectual life itself, is to be sustained.

Then, again, in daily contact with routine duties, the edge has been worn down. That means that there must be an unremitting care exercised so that acuteness and keenness be kept up. The drab and monotonous round tends to deaden it in another way. The color fades from the thinking. Everything becomes prosaic and grey. Romance has been driven out by the stark realities with which we have been brought into touch, and airy poetic fancies, which are

like wings to Thought, have been dispensed with, so that now she trudges on her way with leaden feet. It is all very well to decry this, and to say that our business is with facts. That is the way we seize a half-truth and cherish it to the exclusion of the other side. If by facts, we mean the solid truths of our faith, we agree only to point out that the Master could weave a glorious mantle of beauty about them, and make them not only more winsome in that garb, but also more intelligible. Dullness is not to be mistaken for divinity, nor gloom for goodness. Or again, if by facts we mean the sordid and terrible blemishes we behold in life, we are permitting them to blind us to the loveliness of nature, the sublimity of human sympathy and service, and to the glorious heritage into which we have come. The corrective for this is to open the windows of the soul to the rolling landscape beyond the small valley of daily happenings. To give some thought to the great pictures of the world, its enduring statuary, its enthralling music, is like throwing back the shutters.

To make time to read the treasures of literature is to flood the soul with sunlight. The poets sometimes see what the more practical miss; they cannot be neglected. To give one hour a week to the masters of English verse is to acquire wings enabling us to soar, as well as storing the mind with telling images and memorable phrases that fit the tongue and express the thought. To read Dumas, Hugo, Dickens, Poe, Stevenson, and Hawthorne, is to furnish the soul with mirrors that will gleam with light when truth is reflected in them, and, what is more, here is a most fruitful field for new illustrative material. Any interior decorator will recommend placing a mirror in a dark corner. It is a great thing to have a supply of these when truth that might otherwise be somewhat obscure or difficult to make understood is being expounded.

A few superior minds might scorn to make things any easier for their hearers. To quote from any but the sacred page, to illustrate except by some parallel passage of scripture, may seem justifiable, even excellent. But Jesus was not averse to meeting people on the plane where they were most at home. While He sometimes quoted the sacred writings, He more frequently took some telling picture from the book of life. By a freer use of the parallels and parables that can be found in the great literature of the world, we shall be not only enriching our message, but also making it more interesting and forceful for good. Here are untapped resources that would mean immeasurable gain.

While that, so to speak, is the music to be played, what of the actual instrument we use? We are more or less accustomed

POST CARD PUBLICITY

Church Management has time and time again urged churches to consider the use of postal cards for cheap and effective publicity. One of the latest evidences of their successful use has reached us through the courtesy of Harold A. Lumsden, pastor of the Stockton (Illinois) Universalist Church. The Missionary Department of the state Young

People's Christian Union was attempting to raise \$1,500 for its work. A weekly news postal called the "Church Extension News" was issued in the effort to raise the money. This postal was printed in two narrow columns on a government postal such as is reproduced here. For two seasons now this method has proven successful. Try a postal card news weekly or daily when you want results with publicity.

CHURCH EXTENSION NEWS

REV. HAROLD A. LUMSDEN

General Superintendent

VOL. 11

MAY 18, 1930

NO. 2

EDITORIAL

A sense of shame is reported to be absent in many of the so called present young people.

One can almost believe it when the monthly Church Extension report shows a state that last year had \$52.82 and now has \$6.20. Why?

\$\$\$

Yes and some one else points out that a few years ago one Union in the above not named state gave almost that much. Why?

\$\$\$

The Editor thinks the mailing clerk's style of hand writing is anything but beautiful.

\$\$\$

CORRECTION AND APOLOGY—Maine has also increased its mark of a year ago. That's the stuff.

\$\$\$

THE 60 Missionary groups that gave us birth were afraid their cause would not be carried out. Have we kept faith?

The General Secretary writes that in addition to direct contributions we can add \$152 interest and \$76 direct pledges. This makes us a total of \$1118.15!&!&!

\$\$\$

READ THIS

Average contributions
1896-1900 \$2099.37
1901-1905 2049.56
1906-1910 3212.66
1911-1915 4125.15
1916-1920 3670.81
This makes \$1118.15
look rather small, eh?

\$\$\$

"THE total amount collected in Illinois for the past year was \$203.04" Fine. But the year mentioned was 1922 and 1923.

\$\$\$

ON May 22, 1925 there were 25 Unions with more than \$1.10 per member. The top was \$2.66 and Congress Square held it.

\$\$\$

WHAT HAS BEEN DONE CAN BE DONE AGAIN. Let's play to beat PAR.

to speak in public, but that does not mean that we have exhausted the possibilities of development. The voice can be as great a hindrance to the effect we strive to produce as a prosy method of presentation. Here is another vein well worth working. While it is customary to use the voice only when it is needed for our task, that is precisely what ought not to be done. The irritating and depressing ailment known as "clergyman's sore throat" is almost unknown in the dramatic profession. That is easily explained. While the minister's voice is

seldom trained, in the true sense, the actor's invariably is, with the result that while one knows very little of the technique of voice production, the other has made a study of it. He can use his instrument with marvellous results, by the very tone expressing pity or resentment, love or hate, dejection or exultation. It rings clearly through the largest auditoriums without being strident; it can be heard in a whisper. Is that even moderately true of the majority of those who lead the worship of the sanctuary?

Without being in the slightest degree
(now turn to page 163)

The Young People's Series

By Charles F. Banning

How would you like to leave it to your young people to suggest topics for the evening sermon. Mr. Banning did it and here are the results. This is a unique contribution to the series of articles by Mr. Banning who is the pastor of the Richmond Hill Baptist Church, New York City, on programs of preaching for Sunday evenings.

THE Young People's series grew out of a challenge. The writer went to the Delaware Street Baptist Church of Syracuse, N. Y., as its pastor directly from the Colgate-Rochester Divinity School. Several things were done in the eagerness and enthusiasm of youth that had best not be written. One evening shortly after going to Syracuse he was talking with a group of young people. He had noticed that none of them attended the evening service. He asked them to tell him frankly why they did not come. Was it because they wanted the evening for rest? Did they go to the movies instead? Was there something that drew them elsewhere? Was there something wrong with the service? One of their number answered very frankly "You are new here, Mr. Banning, so you will not misunderstand this as a criticism against you. The reason I do not go is that the Sunday evening service is tiresome. It is not interesting enough." The others, encouraged by his frankness, admitted that this was their reason for not attending.

This frank interview resulted in a challenge. The pastor challenged the young people to take charge of the evening service for one month and he would sit in the pews. They were to conduct the service as they wished so long as they made it interesting and did not bore the pastor. They accepted the challenge and set to work planning for the series. Several times they were on the point of throwing up their hands and quitting when they realized the task that they had undertaken. Here was one value of the series already accomplished—they saw the task; they appreciated what the minister has to do and several of them came to the pastor to say that they had a new conception of his work.

The program they outlined provided for variety, reverence, and a maximum of participation. Not less than six took part each night and some nights as many as twelve, not counting those who did the ushering, which was also done by the young people. They had one young person preside, another to read the Scripture, another to lead the evening prayer. Each evening they had one musical number by a member of their own group in addition to the anthem by the choir. One or two of their number then would speak about ten minutes on some topic assigned or chosen by the young

people. These topics usually fit into a series. To close the evening's program they asked the pastor to take the last ten minutes. He agreed only on condition that they assign him his topic. The program outlined below, including the topics, were chosen by the young people. As a result of the first years' experience there was included in the annual program for the next four years a Young People's series six weeks in length, running from February 1st to the middle of March. It was one of the high points in the year's program of Sunday evening services.

The following is an outline of a typical Sunday evening service. There were three groups of young people in Delaware Church, including the Monday Night Club, whose ages were from 12 to 15 years; the Vesper Club, ages 15 to 20, and the Quaintance Club, ages 20 to 35 years. These Clubs were assigned sections in the auditorium and about 100 young people were present in these three sections each evening. The pastor sat in the pew. The young people who were to have part on the program took their places on the platform at 7:30 P. M. The ushers, who were also young people, were in their places seating the congregation. A spirited song service was led by one of the young people; different clubs or individuals being asked to sing different verses from time to time. The reading of the Scripture was done by one of the young people and after the anthem the evening prayer was led by another. The offertory prayer was led by still another. A musical number was given as an offertory by one of the young people. This was followed by one of the young people speaking for ten minutes on some assigned topic. It is surprising what a fine speech can sometimes be made by a high school or college student. Sometimes the pastor felt that his ten minutes was an anti-climax. Occasionally this part of the service took the form of a debate between two of the young people taking two sides of a debatable question. After another hymn or musical number the pastor was called to the platform and given the last ten minutes to discuss the topic they had assigned him.

One year the young people took the topic "The Place of Youth in the Church," dividing the topic into six sub-heads and one of their number speaking on one

of these topics each evening. The six sub-heads were as follows:

- 1—"Youth and Leadership Training."
- 2—"What Youth Asks of the Church."
- 3—"Youth and Worship."
- 4—"Youth and Life Service."
- 5—"What the Church Owes Its Young People."
- 6—"What Young People Owe the Church."

Another year a series of pageants and one-act plays were given, one each night of the series. The series being given in February, on the Sunday night nearest Lincoln's Birthday a patriotic pageant was given. On two Sunday nights short missionary pageants were presented. Two other Sunday evenings the young people presented Biblical dramatizations and on one night a one-act play was presented.

Another year the young people chose a series of personal problems of youth. Such themes as are listed below were discussed quite frankly by the young people. Sometimes the pastor had an uncomfortable five or ten minutes as he sat in the pew wondering what the young people were going to say and how it was going to be received by some of the older members. His anxiety, however, was unwarranted for not once did they fail him. Their topics were as follows:

- 1—"What Delaware Young People Need."
- 2—"Life Problems of Youth."
- 3—"Is Obedience out of Date?"
- 4—"Are Young People Today Worse than Fifty Years Ago?"
- 5—"How Can the Church Help Young People in their Life Problems?"
- 6—"What Shall I Do with my Life?"

Each year they gave the pastor a series of topics to discuss during his ten minutes. Sometimes they kept him guessing. The topics assigned were usually of a religious rather than a practical nature. The following are typical:

- 1—"What Happens when one Prays?"
- 2—"What Value is the Bible to Young People?"
- 3—"Is Compromise of Ideals Ever Justified?"
- 4—"What Has the Church to Offer Youth?"
- 5—"What Value is there in being a Christian?"
- 6—"Ten positive practical commandments for young people."

One year they asked the pastor to answer two or three practical questions each evening informally. The questions were handed in at the beginning of the series and he chose those he would answer each evening. The following questions were among those handed in:

- 1—What is the Christian's standard of amusements?
- 2—What is the right use of Sunday?
- 3—How can Christianity affect every day life?
- 4—Is Christianity a sedative or a stimulant?
- 5—When were the good old days?
- 6—Is Christianity personal or social?
- 7—How can youth know there is a God?
- 8—Why is not morality enough?

9—Is science destroying the Bible?

10—Is religious experience intellectual or emotional?

11—Which is more important, faith or works?

12—Does God have a purpose for each individual life?

On the last night of the fourth year the young people came and asked if they might have a candle-light communion service. The pastor asked why they wanted such a service. They said they wanted to end their series on a high devotional plane and they knew of no service quite so fitting for that purpose. The communion service was arranged entirely by the young people, the pastor presiding. He is ready to testify that he has never been in a more impressive communion service. The look on the faces of some of those young people restored his faith in youth (if it needed restoring) and made him feel that the future of the church is in no danger if it will only satisfy the yearnings of its young people.

The following values come out of such a series:

1st. An appreciation of the task the pastor faces week by week. This is good for the young people.

2nd. An appreciation of the ideals and ability of the young people on the part of the older generation.

3rd. Each year about 30 young people got the experience of taking part in a public service before a large audience. This is good leadership training.

4th. The young people had the experience of arranging their own worship service. Many of these young people in trying to express their ideas strengthened and crystallized their own faith. Very often in trying to make their ideas clearer to others they became clearer to themselves.

5th. It made the young people feel that they had a place and a part in the program of the church.

6th. It solved the Sunday night problem for the pastor for six weeks.

7th. It reached a large number of young people who were attracted by these services.

8th. It gave opportunity for publicity. The newspapers are glad to get pictures, programs, names and reports of such unusual services.

JESUS, OUR CONTEMPORARY

One of the world's greatest stories is that of *The Wandering Jew*. It is a story which symbolizes a profound truth of Christian history. The hero of this medieval tale is one who is supposed to be condemned by Jesus to immortality on earth. He can never retire completely from the human scene, but must reappear in each new generation as its contemporary. In a high and reverent sense Jesus is the wandering Jew. He does not come upon the scene in each new century as a Rip Van Winkle, but as the contemporary of each new age, the one in whom its highest aspirations find fulfillment. When the age of democracy came on the world's calendar, it found in Jesus its highest exponent and leader. So it is with many other characteristic interests of our time.

Halford E. Luccock in *Jesus and the American Mind*; The Abingdon Press.

Dedication Of A Baptismal Font

By William J. Hart

HAVING had a daughter taken into the heavenly country at the age of ten, a couple presented to the State Street Methodist Episcopal Church in Fulton, New York, a beautiful baptismal font. The pastor, Dr. W. M.

Caldwell, arranged for a service of dedication, and wished to make the occasion as impressive as possible. Talking the matter over with his son, who is also a minister, the latter prepared an order of service. This proved to be most

appealing, and the people freely voiced their appreciation.

The service as arranged by the Rev. Lisle B. Caldwell, of Clark Mills, New York, is herewith given with the consent of his father who used the same.

ORDER OF SERVICES

for the

DEDICATION OF A FONT

and the

Celebration of the Sacrament of Holy Baptism

STATE STREET METHODIST EPISCOPAL CHURCH,
FULTON, N. Y., JUNE 15, 1930

The Font is given to the Church by Mr. and Mrs. Karl P. Dryer, to the Glory of God, and in Loving memory of Alice Jane Dryer.

PRELUDE, From Suite for Organ.....Firmin Swinnen

INTROIT: To be read responsively, all standing.

Thus said the Lord that made Thee, and formed Thee, who will help Thee. I will pour my spirit upon thy seed, and my blessing upon thine offspring.

And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon servants and upon the handmaids in those days will I pour out my spirit.

A GENERAL CONFESSION, To be said by all, the people seated.

Almighty and most merciful Father; we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws, we have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess to their faults.

Restore thou those who are penitent; according to thy promise declared unto mankind in Christ Jesus our Lord. And grant O most merciful Father, for his sake; that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

WORDS OF ASSURANCE, To be said by the minister.

If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

THE LORD'S PRAYER, To be said by all.

THE PSALTER for the 24th Sunday Morning. All standing.

AN ANTHEM: The Great Day of the Lord is Near...Martin

GLORIA PATRI: To be sung, all standing.....Melneke

SCRIPTURE LESSON. St. Luke 3, 1-22

GLORIA TIBI; To be sung, all standing.....Anon

THE APOSTLES CREED, to be recited by all, standing.

PASTORAL PRAYER, the people seated.

OFFERING and OFFERTORY: O Love That Wilt Not Let Me Go.

Miss Marion Coles.....Harker

THE DOXOLOGY. To be sung by all, the people standing as the Offering is brought to the Altar.

DEDICATION OF THE FONT.

ADDRESS TO THE PEOPLE, To be said by the Minister, the people standing.

Dearly beloved in the Lord; for as much as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have dedicated offerings and memorials to the honor and Glory of God, and separated them from all unhallowed, worldly and common uses in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our Heavenly Father: Let us not doubt but that he will also favorably approve our godly purpose of setting apart this Font in solemn manner, for the celebration of the Sacrament of Holy Baptism.

SENTENCES OF DEDICATION, to be read responsively, all standing.

O God, Father of our Lord Jesus Christ, our Father; To Thee we dedicate this Font.

Son of God, the only Begotten of the Father, head over all things to the Church, which is Thy Body; Prophet, Priest Redeemer and King of Thy people;

To Thee we dedicate this Font.

God the Spirit, proceeding from the Father and the Son, our Teacher, Sanctifier and Comforter:

To Thee we dedicate this Font.

Eternal, Holy and Glorious Trinity, three Persons, one God;

To Thee we dedicate this Font.

For the celebration of thy blessed Sacrament of Holy Baptism;

We consecrate this Font,

In loving memory of Alice Jane Dryer;

We consecrate this Font.

PRAYER OF DEDICATION. To be said by the Minister, the people seated.

O Eternal God, mighty in power and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands: and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name to offer up their praise and supplications unto Thee; Vouchsafe, O Lord, to be present with us who are here gathered together

with all humility and readiness of heart, to consecrate this Font to the honor of thy great Name; separating it henceforth from all unhallowed, ordinary; and common uses; and dedicating it to thy service, for celebrating the Sacrament of Holy Baptism, that here thy people may obtain remission of their sins, be born anew into thy Kingdom, and receive the grace of thy Holy Spirit. Accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness, both temporal and Spiritual. Amen.

SEVENFOLD AMEN; To be sung by the Choir.....Stainer
PRAYER FOR THE DONORS;

Blessed be thy Name O Lord; that it hath pleased Thee to put it into the hearts of thy servants, Mr. and Mrs. Karl Dryer, to appropriate and devote this font to thy honor and worship; May thy blessing rest upon them, and do thou grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ, our Lord. Amen.

PRAYER FOR ALL THOSE BAPTIZED AT THE FONT

Regard, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to Thee at this font by Holy Baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as a living member of Christ's Church and may

ever remain in the number of thy faithful children. Amen.

CHORAL AMEN: To be sung by the Choir.

CONSECRATION OF THE WATER FOR BAPTISM. To be said by the Minister, after he has filled the Font with pure water.

Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; Regard, we beseech thee, the prayers of thy congregation, sanctify this Water to the mystical washing away of sin, and grant that these persons now to be baptized therein, may receive the fulness of thy grace, and all the benefits of this Holy Sacrament; through Jesus Christ our Lord. Amen.

THREEFOLD AMEN: To be sung by the Choir.....Anon

HYMN 230 "Serenity" All standingWallace

Let those who have children to be baptized come to the Altar at this time.

THE SACRAMENT OF HOLY BAPTISM.

The order is to be found on Page 89 of the Ritual in the back of the Hymnal. Let the people remain standing for the Address to the Congregation.

HYMN 40: "Sardis," All standingBeethoven

SILENT PRAYER AND BENEDICTION. The people seated.

POSTLUDE. Grand Triumphal Chorus.....Guilmant

The Smothered Flame

By J. S. Ellis

ONE summer day I was called to a rural neighborhood to speak what words of comfort I could over the body of a young woman who had taken her own life. The farm on which she had lived was in a rich agricultural neighborhood. As I approached the house I was appalled by the spirit of hopelessness and desolation which rested on the scene. Chickens were wandering about the dooryard, scratching dust-wallows in the fence corners. The posts supporting the roof of the front porch were rotted at the ends; one having given way entirely, was hanging idly from the sagging roof. There were no screens at doors and windows, and the rooms were filled with buzzing flies. Within the house were bare floors, with here and there holes in them which had been gnawed by rats. The furniture was worn and dingy. A pine table stood in the kitchen, with broken and nailed-together chairs about it. Kindly neighbor women had washed and combed and were mothering as best they could five motherless little children.

As I stood in this wretched home I thought of the man who owned this farm; of other farms owned by him. I thought of his beautiful town residence. I remembered his interest in, and devotion to, the church. I remembered the devout prayers I had heard him utter in the church. He was a member of the church's official board. His sincerity in his attitude of worship I could not question. Yet here on a farm

owned by him a young mother of little children had found life so despairing that she had leaped from it, deeming the darkness before her could not be greater than that in which she had been living. Flies, dirt, heat, rats, galling poverty, anxiety over her children, had turned mother love into madness.

Who was responsible for her death?

In every community are living people who have no connection with the church, nor want any. They arrive at this attitude in part because of what they find in the church, in part because of what they fail to find. They sense an unfriendly attitude. They believe they are not wanted. Or they have had business deals with church members which have left a bad taste. They discover the gap between the statement of Christianity and the living of Christianity. It is easier to stay at home than to go.

The gap between preaching and practicing has always smothered the flame. Channels of prayer are, too often, choked by unchristian living. Comfortable church members sit down to their comforting breakfasts. They drink their coffee over the morning paper and read that in a Chinese village a thousand were found starved to death, and a million others were dying. The item does not give them as much immediate concern as whether there is enough coffee so they can have a second cup. In the face of devastating cuts in missionary appropriations the church at home was never on such a sound financial basis, nor its ministry so well paid.

I wonder about these things. Frankly

they make me, a minister of the Gospel, wonder whether a man who knows nothing of sacrificial living can preach it. I am afraid of a wealthy church as the agent to preach salvation to a world filled with such bitter need.

We need another St. Francis to lead us into new adventures in Christian living. I am confident the world could be brought to Christ in the next hundred years if the gap between doing and believing could be closed. Any church, anywhere, be it large or small, can tomorrow, if it will, become the most famous church in all the world. All that is necessary is for all of its members to begin living Christianity.

—From The Pastor's Journal.

WHERE WE ARE WEAKEST

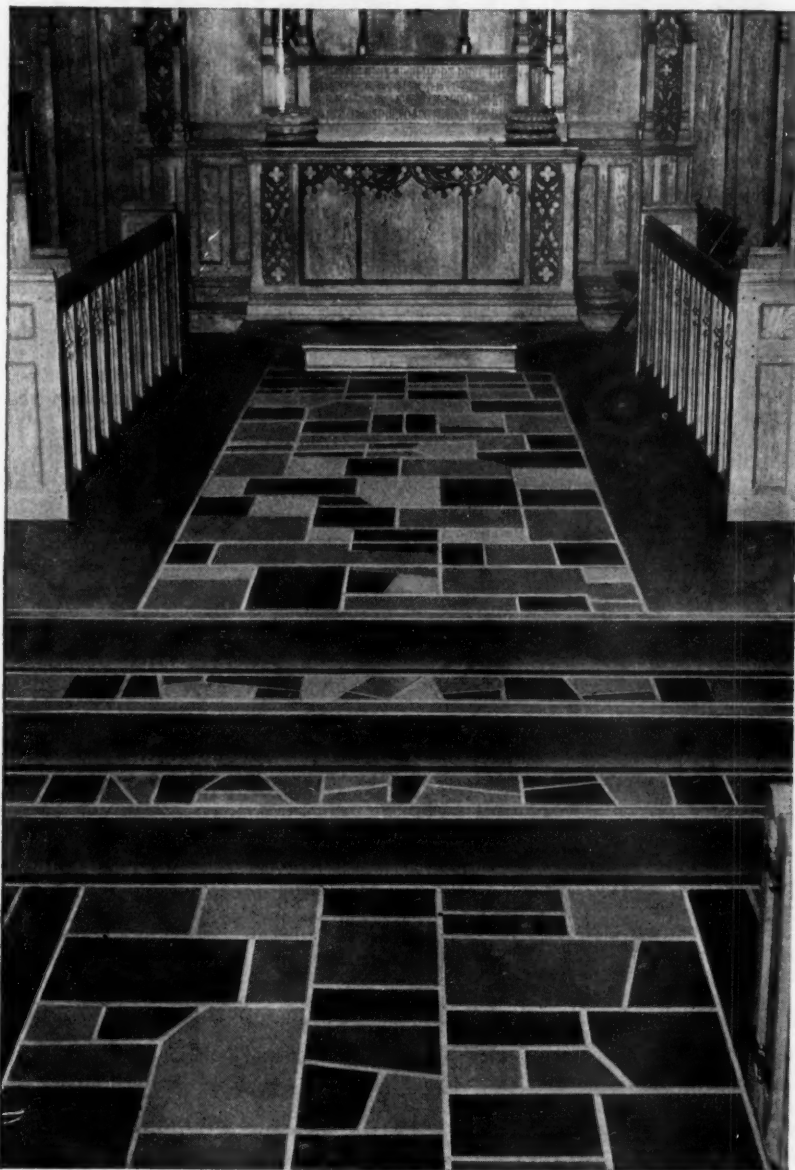
I once dictated to some Chinese students what they should write in their Bibles as their Christian decision. The last line was, "And by His grace I will be His witness." Some of the little girls misunderstood the word "witness" for "weakness," and wrote, "And by His grace I will be His weakness." A good many of our present-day church members could sign that! The supreme problem is to turn this weakness into a witness.

A lawyer friend was in his study preparing an address which he was to give before a religious gathering. His little girl interrupted, wanting him to play with her. He told her that he must have quiet to think about what he would say. Her reply was: "Don't you know what to talk about? Tell them about Jesus—that's what lawyers are for, isn't it?" Yes, that is what lawyers are for, what we all are for—to tell about Jesus, not by word but by the whole impact of the life. Yet that is the place where we are weakest.

E. Stanley Jones in *The Christ of Every Road*; The Abingdon Press.

B

EAUTIFYING THE CHURCH AT SMALL COST



First Methodist Church, Kalamazoo, Mich., Architect: Ernest S. Batterson, Bonded Floor of Sealex Treadlite Tile installed by P. M. Young Floor Service, Kalamazoo, Mich.

CONTRAST the modern, resilient Bonded Floor illustrated above with the uncomfortable and unsanitary church floors of yesterday. Instead of noisy clatter . . . quiet. Instead of cold, unyielding surfaces . . . warmth and comfort underfoot. Yet such floors are economical to buy and to maintain. They are easy to clean and do not require constant and expensive refinishing. Our interesting booklet, "Facts You Should Know About Resilient Floors for Churches," will give you worth while information about church floors. Write our Department V for a copy.



THE First Methodist Church, at Kalamazoo, Michigan, wanted a floor to harmonize with the fine interior illustrated above. Naturally they did not wish the costs to run too high.

The picture on the left (taken from just below the chancel steps) shows how successfully this problem was solved—with the aid of an Authorized Contractor of Bonded Floors. Inexpensive cork-composition tiles in a number of different colors were cut up into various odd shapes, then pieced together into this interesting design. Note how accurately the spaces have been fitted, even the long narrow stair treads. A hand-laid, designed-to-order floor—at a big saving over the price of marble or ceramic tiles.

Authorized Contractors of Bonded Floors have had specialized experience in this type of custom-made floor. Materials used are *Sealex* Linoleum and *Sealex* Treadlite Tile. Even the most intricate designs can easily be worked out in Bonded Floors.

CONGOLEUM-NAIRN INC., General Office: Kearny, N. J.



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are floors of *Sealex* Linoleum and *Sealex* Treadlite Tile, backed by a Guaranty Bond issued by the U. S. Fidelity and Guaranty Company. Authorized Contractors for Bonded Floors are located in principal cities.

ASK DR. BEAVEN

Question: As pastor of this comparatively small church I feel that an increased membership is absolutely essential. Aside from a religious survey of the city, how can I find prospects for membership in a city of 15,000? What are the sources of information? How can I organize for finding new members? How can I break down the conservatism in my own people and the indifference on the part of those who should belong to us?

Answer: You give a large order. I shall, however, give you the best answer I can in the space I can allow. You are right in your first assumption, you should have new members. A church is meant to grow; people need to be brought within the blessings of the Christian life and the fellowship of the church, whether they realize it now or not; your church will be far more healthy with new blood in it and you can undertake things that are now impossible; further, your people will be developed spiritually by winning others. On every count you are wise in your objective.

I believe strongly in the method of house to house personal visitation method of evangelism. As your question intimates, it involves prospects to visit, people prepared to visit them, and a special time of visitation and ingathering. A very full description of the method can be secured by reading books by Kernahan or Cooper on the subject and I have a full chapter on the subject in my own book, "Putting the Church on a Full Time Basis" if you care to read it. Here I will give a digest.

Your prospect list can be built up from various sources. You, no doubt, have some children and young people in your church school who should head the list, then the non-member parents of pupils also furnish a good number usually. If children are in a church school, you have a real point of contact for winning their parents. Some morning at church and also at church school I should pass out cards and ask my people to write down the names of neighbors and friends who were not members of other local churches who might be won if rightly approached. I should also ask them to watch and be prepared on the following Sunday to give further names, especially of any new comers to the city. It might be possible to get from the Chamber of Commerce the names of some new arrivals. I usually found a few strangers in the congregation each Sunday morning and either by my meeting them at the door or by having others on the look out for them we got their names and addresses. I wouldn't advise against the use of the general survey, but personally I found that it exhausted my people in doing that and there was little strength left for the real task.

Your prospect list should be kept on a card index, so that it can be gone over each year and useless prospects taken out.

Then set a date for a campaign of visitation evangelism. Preach on the necessity for, and the Christlikeness of, this method, if you can get someone who is skilled in it to help you, particularly the first time that is a real gain. Failing



Albert W. Beaven

that, I should read up on the method rather fully.

Select some workers to do the visiting. Pick your best folks first, and personally get them to see the matter fairly and pledge support. Use their acceptance as an argument with the others. Hand pick your workers. Get at least two for each 14 or 16 prospects. When you approach them, ask them to give each evening and Sunday afternoon for two weeks.

Prior to the time of visitation preach evangelistic sermons and sermons on personal responsibility for winning others. Also I should send one or preferably two letters to each prospect preparing them for the visits of the friendly callers from the church.

At the time of the visitation, arrange for supper to be served at the church at least three nights each week, have all the workers attend each time. Two evenings might be given over to preparation. A careful explanation of the purpose and method of the visit should be given and time taken for prayerful and devotional consideration of the task. Usually about an hour is spent at supper and in the talk and in the prayer period, and then the visitors go out two by two to visit the prospects. They should be instructed to come at once to their subject and not make it a prolonged social call. It will aid them if they have some special meeting to which they can invite people, but this should not take the place of going as far as possible at that time with pressing the claims of Christ and the church. Whatever the immediate spiritual results, each visitor should strive to leave the friendliest feeling with those called upon.

The campaign should head up at a definite time when people are to publicly make their confession by joining the church. A plan for working them into the life and activity of the parish should be worked out just as fully as you plan for securing the first decision.

I know of no way that will go further toward breaking down the inertia of your own parishioners and also serve to impress the community with your real interest in winning others. It establishes contacts so that those who are invited have some one whom they know who can introduce them to others and will usually take personal interest in their life in the church.

One further word to you as pastor, you will find that your people will discover a goodly number whom they can interest but not bring to a decision. Don't hesitate

to tell them that they should tell you of places where they think it would be particularly valuable for you to call, and during the days of the visitation, I should spend a good deal of my time in following up those who have been impressed by the visits of the people.

Question: In our city, where we all have the usual problem with the evening service, one of the pastors is continually inviting organizations to attend his evening service. These groups, of course, reach across membership lines and he thus pulls men from our churches. This does not seem fair. I should like to have you discuss it.

Answer: This is one of the problems incidental to our competitive Protestantism. It is hard to say what is really fair. The method is a very old one and is very widely practiced. Ordinarily, however, those organizations that are willing to attend church in a body are willing to rotate and if they attend one church this year attend another church next year.

I see no reason per se why the men of a given group should not attend church in a body if they are willing. I am not sure that I would feel that a minister might not, with propriety, invite them. It is certain that thus a good many men go who otherwise would not go.

The objectionable features might be eliminated in one of two ways: either by agreement that the invitation from this church would be extended for a certain event this year and by another one the following year, or by having it understood that the invitation is not meant to include members of the organization who regularly attend some other church. I would prefer the first solution, if the thing is to be done at all.

It has not been my observation, however, that such a method works for long and I am afraid your fellow pastor will find this out.

THE FELLOWSHIP OF THE CHURCH

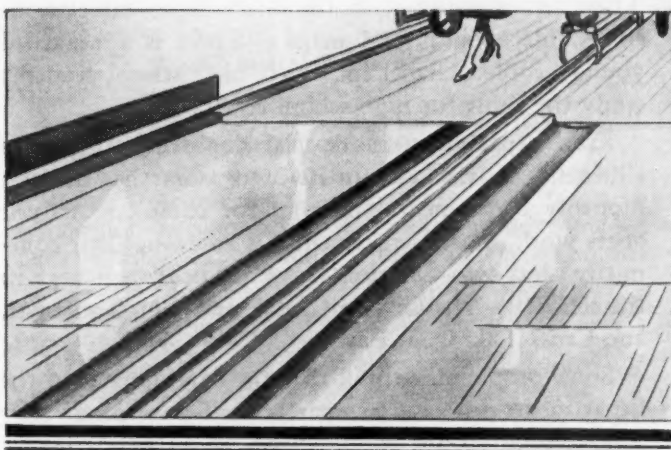
The fellowship of the disciples became an abiding and a self-propagating fact in history.

Not long ago a Finnish intellectual and rebel lay in a hospital dying. He had been very hard on the church. But one day the Archbishop Sergius of Finland heard of his condition and visited him. He was greatly moved, and this is what he wrote afterwards: "From this I realized how much warmer the church is than merely worldly people *en masse*. Sincerer, heartier, more placable, more forgiving. And I threw myself on the church, the church, the warm, the last warm place on earth. What would the earth be like without the church? It would suddenly lose its meaning and grow cold." For all its faults the church still preserves something of the grace of Pentecost, which can only mean that despite its faults, the Spirit of Pentecost still abides in it.

Richard Roberts in *The Spirit of God and the Faith of Today*; Willett, Clark & Colby, Publishers.

Brunswick

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Brunswick-Balke-Collender Bowling Equipment in the Bethesda Lutheran Church, Milwaukee, Wisconsin.

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Send for "Interesting Young People in the Church and the Way to Do It"—a free book of complete information and details.

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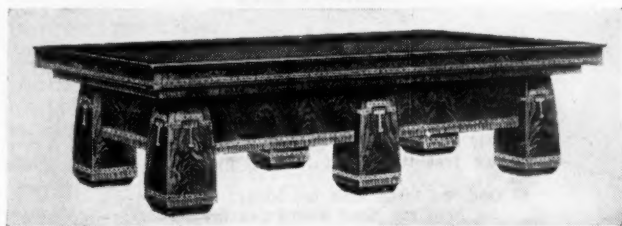
Gentlemen: Please send me, without obligation, your free booklet, "Interesting Young People in the Church, and the Way to Do It."

Name

Address

City

State Church



THE CONQUEROR

Styles: Carom, Six-Pocket and Combination.
Sizes: 4½' x 9' and 5' x 10'.

Organized Growth

(Continued from page 118)

ful survey of their district, they visited the non-church goers and reported the names of those interested. On these the minister and his assistant then called. (Apropos of calling, Dr. Dunkel makes an average of twenty calls a day, and the church officers receive from him every few months a list of people they should visit and interest in the church's work). Recently Dr. Dunkel organized a "Contact Division," composed of outstanding professional and business men whose sole duty is to "contact" with new residents and try to interest them, as well as the friends casually met, in the church's activities.

The prayer service Thursday is a family night, with dinner at 6:30, followed by an acquaintanceship meeting. Then the adults adjourn for chapel service, the children going with one of the church staff into their room for their devotional hour. These services are over by eight o'clock, giving time afterwards for study classes, committee meetings and a recreational program. The Men's Club's monthly meeting seeks to provide occasion for sons, daughters and wives of the congregation meeting socially.

Visitors attending Sunday services are requested, by printed and spoken word, to record their names and addresses in the register near the main exit. Residents are "followed up" next day with a call by the minister and a letter of welcome. Dr. Dunkel, after church services, stands just inside the main doorway, and few, if any of those who pass out escape the hearty hand-clasp and smiling welcome or God-speed of this eagle-eyed minister, nor those of the able assistant and secretaries stationed nearby. "Mere details" some one comments? Yes, but no great work of any kind is accomplished without attention to details.

After the church school was organized into departments with department heads, these and the work of the school were directed, according to Dr. Dunkel, "by a group of well trained and sacrificial teachers and officers, many of whom are college and university graduates."

First of all, a survey was made of that section; then printed invitations sent to all homes where the children did not attend any church school. Then a follow-up group was organized within the school to call on, phone or write to all those who were not in the school. Every pupil was requested to bring his neighbor. The final result, after nine years, is a church school average attendance of over 1,000.

This school is unique in that it now has no superintendent but is managed by a cabinet, which consists of the heads of the nine departments (cradle roll, beginners, primary, junior, intermediate, senior, young people, adult and home), secretary, treasurer, minister, assistant to the minister, director of Christian education and recreation, and his assistant—the latter four being on the regular paid church staff. The Tabernacle was one of the first churches in the country to adopt this plan. This cabinet has a chairman, vice-chair-

man, secretary and treasurer, and meets one evening a month, when the work of the entire school is carefully examined, mistakes corrected, if possible, changes suggested, and plans laid for the succeeding month. Quarterly, at an evening dinner meeting, the entire teaching force of the school assembles for an analysis and study of the whole school, and every department is familiarized with the rest of the school. The school has a Bible study class under the leadership of one of the finest paid Bible instructors in the Midwest, one aim of the school being to make all its teachers masters of the Book they expound.

Each department is housed in a separate assembly room, there being 103 rooms for church school work. These are equipped with the latest desks, tablet arm-chairs, blackboards and maps. There is a beautiful young people's chapel in which high school students study the Bible for high school credits.

Each department has special day services such as Christmas, Easter, etc., in its own room; has its own monthly departmental meeting for complete analysis of its work. Each department has an evangelistic committee, and two Decision Days are held each year in the school — the Gift to Christ service at Christmas, and Cross Taking, at Easter.

Some people may think that the development of the departments into such separate, self-governing, self-functioning groups would tend to decentralize the school. However, every three months the whole school is brought together as a unit and studied as a whole. It is a constructive conference, and routine business is more or less taboo.

Summer activities include a three week vacation Bible school, started eight years ago, now with an enrollment of 300, and two two week camps, one for boys and one for girls. At the first camp four years ago there were ten boys. This year 102 boys went to Winona Lake, Ind., the girls exceeding their camp quota of 40.

As will have been noted, a happy combination of minister, people, and circumstances has made possible the remarkable growth of the Tabernacle, but significant elements are the splendid working plan and the personality of the master executive who inspires staff and members alike to help "put it over."

SCHOOL DAY

Dear God, a school day comes again,
With many things for me to do.
Please bless my heart and guide my brain
And make me thoughtful, strong and true.
My lessons may seem dull to me,
And study hours long and dry;
But if you help me, then I'll see
How fast these useful hours fly.

O God, go forth with me today,
And help my head and guide my hand:
For You are wise and know a way
To make me learn and understand.
Open my heart and eyes to see
How kind is every study hour,
For each one offers gifts to me
Like Wisdom, Patience, Love and Power.

—John Martin.

The Editorial Page

Religious Imbreeding

FARMERS have a term which they call, "in-breeding." One of the most common illustrations is that of the herd of cattle which receives no new blood from the outside. Considering his own stock sufficient, the owner allows inter-breeding, year after year. The alert farmer is not quite satisfied with this. He seeks to improve his herd by bringing in other strains, improving the quality, and getting larger profits.

The term has not been used much in relation to church work, but it does express a situation in which we find ourselves religiously today. Our churches have become, pretty largely, small groups of professional religionists who are not much interested in great Evangelistic purposes. Within this constantly narrowing group there is a language spoken which is hardly understood by those outside. If the man from the streets should, by chance, drop in for service in one of our conventional churches, he would not know what the preacher was talking about.

Exaggerated, is it? Well, read the following paragraph. It appears in a recently published book which has sold widely among the clergy. It is announced as a book for youth. I wonder where one would go to find youth who knows what it is all about.

"Reduced to irreducible proportions the Christian faith is expressed in two great affirmations: that love is the ultimate principle of human relationships; and that the high worth of human personality which justifies the principle of love is in turn justified and supported by the character of reality. The Christian believes, in other words, that human character, whatever its lowly beginnings and obvious limitations, is potentially capable of moral integrity and on the whole would achieve its highest development by the inspiration of a faith and trust which has its eyes on the potentialities rather than the imperfect realities."

Of course I know there are youths who understand this. But they are already in the sacred circle of understanding. They are graduate students and seminary students. But pass this to the young man in the office and

shop and ask him what it means. I could have improved it by putting in some punctuation marks but preferred to use it as it appears in the volume.

Some years ago Bruce Barton published a number of books on religious subjects. They were *The Man Nobody Knows*, *The Book Nobody Knows* and books of similar purpose. The religious press, on the whole, was unfriendly to those books. The papers pointed out wherein he was wrong and suggested that he had gotten into the wrong field. And yet they sold, and sold, and sold. Why? Simply because the author used language that the average man could understand. He did not expect that a person should have a theological education before he could be interested in the books. One theological writer who is more honest than the average, remarked concerning Barton's books, "If I could combine his ability to write with my intelligence, I would get rich from royalties."

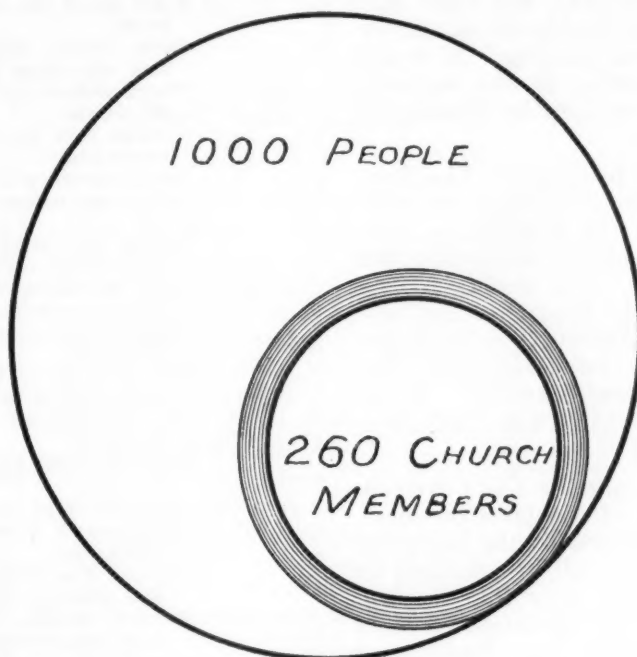
A survey conducted by the Methodist Board of Home Missions has shown that it takes a community of one thousand people to produce 260 Protestant church members. This is based on what has been done in the past and not necessarily a limitation for the future. But many churches accept it as the limitation which providence has placed upon them.

The diagram shows this in a very emphatic way. There is the community of one thousand people. within is the church of 260 members. Close about the church one finds the prospective members—those who might easily be reached.

But in the great circle one finds the bulk of the community. They are non-Christians in a so called Christian land. What does this circle suggest?

First of all it tells of religious inbreeding. In the little circle is the group which considers itself sufficient in a spiritual way. It knows the language. It conforms to the customs. It thanks God that it is not like others. Many of these people are carrying burdens in church activities which are great. But it is for the cause. Without are the hundreds who should be reached. But how?

How many churches are directing their publicity toward this outside group? Most of the announcements on



This diagram shows present day religious inbreeding. Church publicity and evangelistic methods should be so directed as to lift the gospel message over the chasm which surrounds the church to reach the 740 people who are on the outside. Otherwise there can be no gospel expansion—no church growth

the church page of the Saturday paper do not reach them. *Church Management* is a journal devoted to church technique. It believes in organization. But it does not want to be guilty of considering as its field only that little circle of the professional religionists. We need a technique and a method; yes, we need a message which can carry out of the little circle and reach that larger group. The preacher does well to keep his vision in the skies, but he needs to keep his feet on the ground. He must understand the philosophies of the scholar, but he must interpret them to men without scholastic backgrounds.

"If he can walk with crowds and keep his virtue

Or talk with kings, nor lose the common touch."

There is a danger in our present day religious inbreeding. Denominational officials will do well to consider their own promotional plans to see if they are adapted for increasing the piety of the elect or winning the world for Jesus Christ. The great chasm between the world and the professional religionist seems to be growing deeper and wider.

Changes in Religious Publications

PUBLISHERS generally are hard put these days to meet competition and changing conditions. Casualties are high, and editorial changes frequent. The same thing applies to the religious field with even greater intensity. There is probably no other field of publication where overcrowding is so evident. One wonders just what the future will be. But forgetting the future, here are some interesting changes of the present.

The Methodist Quarterly Review (Nashville) published its 287th issue in July and then laid down to rest. It has had a distinguished career and is worthy of a continued reading. It is one of the evidences of the passing of the reviews. Present day demands are not for the heavier or more serious type of reading.

And here is something interesting. *The Baptist* with the issue of October 4th comes out with a new very attractive dress. It is no longer published by the Northern Baptist Convention but becomes a private enterprise. Our understanding is that patriotic laymen of the denomination have taken it over. Robert A. Ashworth will be the editor and William Colby, formerly with *The Christian Century* the business manager. To all these gentlemen our congratulations—and sympathies.

Of equal interest is that made by *The Christian Century* that it will go out of the book business. The business has been purchased by the Religious Book Club of New York and will be operated by that organization. The paper says that its first and biggest job is to make *The Christian Century* the kind of journal it should be. Running a weekly as good as this journal is a big job for any staff.

And it is rumored. We get it second hand. But by the first of the year the thing will be out

in the clear. It is rumored that *The Christian Herald*, finding the way of a religious weekly hard has decided to go monthly. In doing this it but follows the tendency of the times. In the secular field weeklies are moving that way. Why not religious weeklies?

Two things are mighty hard in this world. The way of the transgressor is only one of them. The publishing of religious literature is the other.

The Fine Art of Sharing With Young People

(continued from page 141)

fellow of his type, for he has a promising future." Best sharing means fast friendships, and holiest confidences.

Sharing their anticipated home-experiences. The homing instinct is God-given. Every normal young man or young woman looks forward to a home and children. Hundreds of the most successful church school leaders have joyously shared this experience and by kindly frank suggestions have saved many new homes from disillusionments, disappointments, and difficulties that lead to divorce courts.

In the better church school courses through the newer problem-discussion methods mutual exchanges are enabling many church school teachers to become commendable sharers. More and more, all church school leaders can enter into the life-long joy of the fine art of sharing with young people, a sharing that at all times should be dominated by the idealism of Jesus Christ.

SATAN AND CHRIST IN FLANDERS

The Thief cometh but to kill: I am come to give life. (John 10: 10.)
He took bread and gave to them—and they knew him. (Luke 21: 34.)

From out of the trenches, a ghastly Inferno,
Came Youth, disillusioned and heart-sick; abhorring
The gruesome instruction from Satan's War-Bible:
"Thrust your bayonet through your enemy's body"—
To a hut where a "Sally" served doughnuts and coffee.

"Come in!" cried the Chaplain, "We'll sing 'Come to Jesus'!"
Then low murmured one with an agonized conscience.
"Jesus Christ is not here: this is Satan's dominion!
Prince of Peace, Son of God, He would never forgive us
For shedding the blood of men made in His image,
He could never forgive us."

Then answered the Chaplain,
"Into hell He descended and preached to lost spirits,
Showed His hands and His feet and His side, with the wound-prints;
Prayed, 'Father, forgive them, the soldiers who pierced me'.—

Come to Jesus! He's here. He forgives and He's saying,
'Eat, drink and give thanks, in remembrance of me.'"

—Marcus D. Buell.

A MESSAGE TO CHURCH OFFICIALS FROM THE UNITED STATES GYPSUM COMPANY



St. Mary's Cathedral, Memphis. Harker and Cairns, Architects.

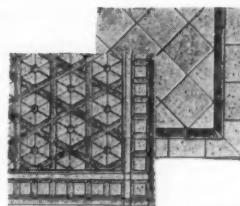
Perfect Acoustics are Important to the Welfare of your Church

IF the music in your church is not clear and distinct, or if the sermon does not carry distinctly to every pew, it is important to the welfare of your church that you investigate its acoustical properties. Many churches have discovered that faulty sound conditions were impairing their congregations' appreciation of the services.

Now, through the use of Acoustone, the USG Acoustical Tile, faulty sound conditions are easily and quickly corrected without alterations or interruption to church activities.

Acoustone is especially well suited to church treat-

ment because, in addition to its efficiency as a sound corrective, it is unique in its beauty. Resembling Travertine stone, at but a fraction of its cost, and made in several shapes, sizes and patterns, including ashlar, it permits a great variety of decorative schemes in harmony with the architectural spirit of the edifice. Acoustone may be readily applied over present walls or ceiling without structural alterations. A mineral material, it is fireproof and may be easily vacuum cleaned.

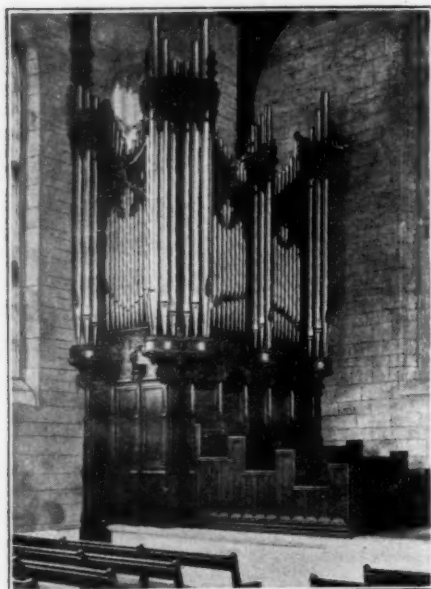


The many designs, patterns and color combinations which may be obtained with Acoustone make its use highly desirable in connection with any type of masonry, as well as other interiors.

If the acoustics in your church are not perfectly satisfactory, why not call in one of our experts? He will gladly make a study of the sound conditions in your church and report his findings to you. This service incurs no obligation. Should you accept our recommendations, we will supply the material, supervise its instal-

lation and assume full responsibility for the results of the completed job. Address the United States Gypsum Company, Dept. 61N, 300 W. Adams St., Chicago, Ill.

A C O U S T O N E



Graham Memorial Chapel
Washington University,
St. Louis

Its golden pipes and oaken panels bathed in the mellow light of richly weathered glass, this famous college Organ thrills with never-forgotten majesty the thousands of students and laity who gather at the university's convocations and public concerts in old St. Louis.

Realizing that its Organ represents the Institution—that its voice is the voice of culture, inspiring its hearers to an appreciation of art, of beauty, of the finer things of life—Washington University long ago selected this artistic Kilgen Organ for its ivy-clad stone Gothic chapel.

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Suggestions For Armistice Day Count Toward Peace

ARMISTICE Day is the day on which to remember two things: the first is, the joy of the people of the world when the war ended, and what that joy implied as to the suffering and disaster of the war years; the second is, that the men who died in that war, died in the belief it was a war to end war.

This story of the first Armistice Day which the *Indianapolis News* reprinted recalls something of the joy felt everywhere.

"The bells and whistles caused the awakening of a city in its Sunday night sleep. Then lights began to glow in cottages, flats and hotels . . . By daylight the streets were filled with thousands of marchers. Band and drum corps appeared as if by magic. Men, women and children came, each armed with some noise-making device. Cans, pans, bells, tinkling cymbals, circular saws, automobile horns, squawkers, guns, revolvers, torpedoes, whistles, trumpets, calliopes, accordions, skillets, fire engines, and everything else that could make a noise was called into play . . .

"The parades began soon after dawn. Men employed in the night shifts of the railroad and interurban companies quit their posts and marched downtown. Early morning trains and interurban cars were hours late because they were without crews to man them. What was a mere job that morning?

"The 7 o'clock whistles called vainly for men and women who, the Saturday before, were perfectly willing to work. Those who did report for work soon left and the bosses locked up the shops for the day . . .

"A boy stole a lot of boxes from the rear of the Washington Hotel and started a bonfire in Washington Street. Around the fire hundreds of men and women danced and sang.

"The day wore into the night with the throngs still singing and shouting. Many of the churches held thanksgiving services. At midnight the weary thousands began making their way homeward, but many lingered in the streets until the next dawn."

Such joy was the reaction to years of constant suspense, of deprivations and of a devastating interruption of work, and to the burden of the knowledge borne through those years that thousands of men were enduring agony.

Something of what the conflict cost the world is told in these figures and statements:

Cost of the War

Total direct costs	\$186,233,637,097
Capitalized value of lives lost:	
Soldiers	33,551,276,280
Civilians	33,551,276,280
Property losses:	
On land	29,960,000,000
Shipping and cargo	6,800,000,000

Loss of production	45,000,000,000
War relief	1,000,000,000
Loss to neutrals	1,750,000,000

Grand total costs of the war	\$337,846,189,657
Soldiers Killed	9,998,771
Wounded	20,297,551
Prisoners	5,983,600
Refugees	10,000,000
War Orphans	9,000,000
War Widows	5,000,000

A tractor and an automobile for every one of the 6,500,000 farms in the United States could be bought with the money the great war cost the United States for a half year, and there would be left 600 million dollars for good roads.

Two great universities the size of Columbia University, each a permanent institution, could be established for the cost of one capital ship, which soon becomes obsolete.

One week of the world war cost the United States a sum of money sufficient to build in each and every state of the Union:

- 20—\$100,000 High Schools
- 30— 40,000 Grade Schools
- 10— 100,000 Churches and
- 40— 35,000 Recreation Centers

The agony of men in battle is only part of the suffering. Years after the war, there were women in the asylums of Germany who greeted every passerby with the plea, "Won't you make the children stop crying for bread?" Nor do these facts indicate what the world in its effort to establish peace is struggling to avoid, for the next war will multiply indefinitely the sufferings and horror of the last.

"To illustrate the difference between the last war and the next it needs only to be remembered that at the beginning of the last war there was no airplane carrying a gun, that for some time air men fought with rifles, that the greatest weight of bombs dropped in any one month was 12 tons, while today it is possible with the airplanes of France alone to drop 120 tons in one raid. Chemists had hardly begun to experiment with poison gases. Today gas warfare is worked out to so fine a point that it is planned to fill the air with a deadly gas and then to let loose an irritating gas which will compel men to tear off their gas masks. The *Chicago Daily News* of September 8, 1924, cites a report made to the League of Nations by a special committee on chemical warfare as authority for the statement that there is no conceivable limit to the power, efficacy and variety of chemical warfare. The principal chemicals which are already used are 'tear gas, which blinds temporarily; sneeze gas, which causes uncontrollable sneezing, intolerable headaches

and fits of suffocation; mustard gas, which blisters the skin, eats away the mucous membranes, and penetrates the earth and clothing and is dangerous for days; asphyxiating gas, which kills by hemorrhage of the lungs, and syncope toxic gas, which kills by instant paralysis. Furthermore the possibility is seriously considered of dropping disease germs in glass globes on cities, and of ravaging harvests by similarly scattering parasites."

"It is sometimes asserted that the evils of chemical and aircraft warfare are greatly exaggerated, that it is pleasanter to be gassed than shot, and that cities can be protected against aircraft. The statements of the men in a position to be best informed contradict these claims. General Pershing has said:

"Chemical warfare should be abolished among nations as abhorrent to civilization. It is a cruel, unfair and improper use of science. It is fraught with the gravest danger to non-combatants and demoralizes the better instincts of humanity . . . Scientific research may discover a gas so deadly that it will produce instant death. To sanction the use of gas in any form would be to open the way for the use of the most deadly gases and the possible poisoning of the whole populations of non-combatant men, women, and children. The contemplation of such a result is shocking to the senses. It is unthinkable that civilization should deliberately decide upon such a course."

"Major-General Mason M. Patrick, U. S. A., retired chief of the United States air corps during the War, in an address before the Michigan Branch of the League of Nations Non-Partisan Association at Detroit, January 31, 1928, said:

"We are just at the beginning of the era of air transportation. Every one knows that aircraft will play a most important part in any future war, and that the aircraft of the future will be vastly more powerful machines, more effective weapons, than those of today. Flying at great heights, traveling at great speed, carrying huge bombs, filled with explosives, or with noxious gases, (for gas will be used in war, international agreements to the contrary notwithstanding), they can rain down death and destruction, and it can be readily imagined what would be the effect of such an air attack upon this or any other of our large cities. It is repeated, we should surely avail ourselves of any means which will render less likely the necessity of our engaging in so sanguinary a conflict."

It is sometimes claimed that the war never was meant to be a war to end war but these statements show that at least men died in the belief that they were protecting their children against what they themselves were suffering. On Armistice Day, 1923, John R. Quinn, as National Commander of the American Legion, issued the following message:

"Five years ago the war ended—officially. However, it has not really ended, nor can it end until the principles for which our soldiers fought have been fulfilled to the utmost."

"To do your part today in this repudiating to principle, pause for a moment and recall the principles for which our men went willingly to the chance of death—many to die. You remember the phrase on their lips and

HOW DOES IT WORK OUT?

St. Clement's Episcopal Church, Buffalo, New York, Rev. John Wm. Mulder, Rector, launched a short term campaign under our direction for \$30,000 immediately after the stock crash of November, 1929.

REV. MULDER SAYS:

"No doubt you would like to know what led us to decide in favor of the SHORT-TERM campaign after other types and methods had been personally presented to us by various representatives."

YOU PROMISED US

1. "That the expert would be on the field every minute. No one can fully realize what a relief this is. That important period of preparation is not done in the fashion of a mail-order business. The cream of our constituency is brought into close and friendly contact with the Director, who is never absent from us."
2. "That no financial appeal would be made from our chancel; that no interference with the worship of the people would ever take place. No money would be solicited in Church."
3. "That one hundred and twenty men and women of our Parish would be set to work 'selling' their Church to the community; not only for subscriptions but also for new members and new Sunday School scholars."
4. "That the Campaign would not cost us a cent. That the subscriptions received from those not connected with our Parish would fully pay all expenses."
5. "Lastly, but by no means least, your personal services. Your own confident, radiant personality thoroughly convinced the Vestry that even as you had sold them on the short-term campaign, you could also convince the Parish and community of the worthiness of our financial appeal."

HOW IT WORKED OUT

1. "You were with us every minute. You helped us avoid pitfalls; answered questions by the hundreds, inaugurated every move; you were as watchful as a hen over her chicks."
2. "On Sundays you inspired us with deeply spiritual sermons. The words dollar or pledge never crossed your lips. You didn't get people to Church under the false pretenses of worship and then implore them for subscriptions. You kept faith with the people."
3. "A miracle. You enlisted one hundred and fifty-four. Many had become indifferent. Every Sunday we see new faces at the services. Our Church contact list has increased nearly 25%."
4. "A perfect check up on this point reveals the fact that we received just about three times the amount of our expenses from those whom we had never known before."
5. "The all-around success of our campaign which started right after that terrible market crash in November, '29—the worst possible time for a financial campaign—speaks volumes for the ability and personality of the Director."

WE MENTION

St. Mark's Cathedral, Seattle.....	Goal \$300,000	Totalled \$401,000
Epiphany Church, Detroit	Goal 78,000	Totalled 92,000
Messiah Church, Detroit	Goal 79,000	Totalled 91,000
St. Mark's and St. John's, Rochester,	Goal 30,000	Totalled 34,274

QUALITY campaigns: not QUANTITY
Dating Now For 1931

Director of the first professionally operated Church Financial Campaign in the country.

Write your problems to
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Originator of the short term (intensive) financial campaign as applied to Churches.

in their hearts—'a war to end war.'"

At the international conference of World War Veterans, held in Luxembourg, Marcel Heraud of France said:

"What force our action will take if you say together with us, in the face of the world, that in so far as it depends on us, we do not want the sufferings our generation has gone through, to be again borne by our children."

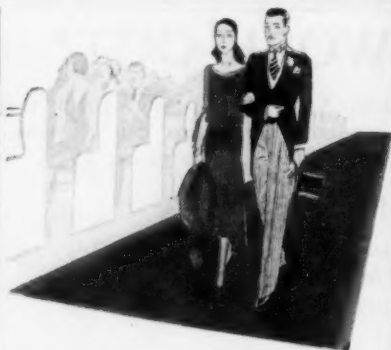
In answering this speech, the German representative replied:

"The sacrifices of the War can only have a meaning if its result is to kill

all future wars and to give victory to the idea of peace . . ."

Armistice Day should be a day on which each community takes stock of what it has done to carry the war to end war to victory, of what it has contributed to the greatest struggle for freedom that men have ever waged, the struggle for freedom from war.

Wherever or however Armistice Day is celebrated these facts, the joy of that first Armistice Day, what war today means, what is being done to abolish it, can in one way or another be brought out.



BEAUTY and QUIET in Church Carpets

IN the wide range of Mohawk rugs and carpets there are many weaves, patterns and colors designed specifically for churches, parish houses and other ecclesiastical purposes. They offer a dignified and blending beauty, a restful quiet and an assured long wear under hard usage. Our experts are at your service for consultation. Pattern and color samples on request.

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MOHAWK RUGS & CARPETS

Christmas Greeting Cards for Ministers



No. 621
30c per dozen
\$2.50 per 100
postpaid

Strikingly illustrated with an appropriate Christmas view, this attractive Christmas card for Pastors will be widely used this year. The message is one of

unusual beauty and sentiment: "Sometimes Christmas finds us merrily hurrying under clear, cold skies; sometimes it finds us sitting 'around radiant fireplace, enclosed in a tumultuous privacy of storm.' Where'er we may be, or whate'er our common lot, my wish for you is that all the joys of the season may be yours, and may God's providence envelop you throughout the coming year." Order enough for your entire church. The prices are so low as to permit generous distribution. 30c per doz. \$2.50 per hundred, postpaid. Mailing envelopes included. Send for Free Catalogue of Christmas Supplies.

The Standard Publishing Co.
Dept. D D
8th and Cutter Sts. Cincinnati, O.

The Order Of Salvation

THE following material is taken from a most attractively printed six-page circular distributed by Rev. E. H. Gerhart, pastor of Grace Lutheran Church, Shamokin, Pennsylvania. It was distributed to every member of the church, given to new members as they join and many of the local clergy have asked for copies for their own information. Dr. Gerhart will be glad to send a copy to any minister enclosing postage for reply.

INTRODUCTION

- 1 **Religion**—The way and manner in which God is worshipped. Deut. 10: 12, 15; Micha 6: 8; Acts 17: 22; James 1: 26, 27.
- 2 **Revelation**—The external act of God by which He makes Himself known to the human race. Ps. 19: 1ff.; Is. 40: 21-26; Rom. 1: 19, 20.
- 3 **The Bible**—The written Word of God. 2 Tim. 3: 15; Rom. 1: 2; 3: 2; Heb. 4: 12.
- 4 **ITS INSPIRATION**—The divine agency employed in writing it. 2 Tim. 3: 16; Mark 13: 11; 1 Cor. 2: 13.
- 5 **A. MIRACLES**—The extraordinary manifestations of God's absolute power. Acts 2: 22; 2 Cor. 12: 12.
- 6 **B. PROPHECY**—The divine knowledge of future events. Rom. 12: 6; Eph. 2: 20; 3: 5.
- 7 **2. ITS INTERPRETATION**—The investigation of its true meaning. Rom. 12: 6; 1 Cor. 2: 13; 2 Peter 1: 20.

PART I. OF GOD

- 8 **The Being and Attributes of God**—The true and absolute One "Who is what He is." Ex. 3: 14; Gen. 14: 18; 1 John 5: 20.
- 9 **The Holy Trinity**—The three persons in one God. Mat. 28: 19; 1 Pet. 1: 2; John 14: 26.
- The Works of God**
- 10 **1. CREATION**—The making of all things by the Godhead. Ps. 33: 6; Gen. 1: 27; 1 Cor. 8: 6; Col. 1: 15, 16.
- 11 **2. ANGELS**—Spiritual beings. Job. 34: 4; 7; Dan. 7: 10; Mat. 26: 53.
- 12 **3. PROVIDENCE**—The act of God by which He disposes and cares for all things. Ps. 121: 2-4; Acts 17: 24-28; Heb. 1: 3.

PART II. OF MAN

- 13 **The State of Innocence**—The original condition of man. Gen. 1: 26, 27; Eph. 4: 24; Col. 3: 10.
- 14 **The State of Sin**—In general the departure from the divine law. Rom. 5: 12; 1 John 3: 4.
- 15 **1. ORIGINAL SIN**—The inbred depravity of our nature. Ps. 51: 3; Rom. 7: 18, 23; Eph. 2: 3.
- 16 **2. ACTUAL SIN**—The sin committed by ourselves. James 1: 14, 15; 1 John 5: 16.
- 17 **3. SIN AGAINST THE HOLY GHOST**—The unpardonable sin. Mat. 12: 31, 32; Heb. 6: 4-6.
- 18 **4. FREE WILL**—The active powers of choice. Deut. 30: 19; Jos. 24: 15; 1 Cor. 7: 37.
- 19 **The State of Grace**—The gracious will of God. Titus 2: 11; Rom. 11: 32; 1 Tim. 2: 4.
- 20 **1. PREDESTINATION**—The divine decree concerning the salvation of fallen man. 1 Cor. 1: 21; Rom. 8: 28; Eph. 1: 4, 5.
- 21 **2. THE PERSON OF CHRIST**—The God-man, the two natures. John 1: 1, 14; 1 John 5: 20; Heb. 2: 14.
- 22 **3. THE OFFICE OF CHRIST, AS PROPHET**—To teach and declare God's will. Acts 3: 22, 23; Deut. 18: 18; Luke 24: 19.
- 23 **4. THE OFFICE OF CHRIST, AS PRIEST**—To propitiate God by sacrifices. Heb. 7: 24-26; Is. 53: 4-12.
- 24 **5. THE OFFICE OF CHRIST, AS KING**—To divinely control and govern all things. Luke 1: 32, 33; Heb. 2: 8; Phil. 2: 10.
- 25 **6. CHRIST'S HUMILIATION**—The human life of Christ. Phil. 2: 5-8.
- 26 **7. CHRIST'S EXALTATION**—The exalted life of Christ. Phil. 2: 9-11; Eph. 1: 20.
- The Application of Grace**
- 27 **1. FAITH**—The firm confidence in the Salvation of Christ. Eph. 2: 8; Rom. 3: 25.

- 28 **2. JUSTIFICATION**—The blotting out of the guilt of sin. Ps. 51: 4; Rom. 8: 33, 34; Mat. 12: 37.

The Works of Grace

- 29 **1. CALLING**—The invitation to accept salvation. 1 Peter 2: 9; Acts 26: 18; 1 Tim. 2: 4.
- 30 **2. ILLUMINATION**—The opening of man's mind to the gospel. 2 Cor. 4: 6; John 14: 26; Eph. 1: 17.
- 31 **3. REGENERATION**—The entrance of man into the kingdom of grace. 1 Pet. 1: 3, 4; 1 John 5: 18; John 3: 3-5.
- 32 **4. CONVERSION**—The change of mind and heart. Acts 2: 37; 2 Sam. 24: 10; Phil. 2: 13.
- 33 **5. UNION WITH GOD**—The dwelling of Christ in the believer. John 15: 1-5; 14: 23; 17: 23.
- 34 **6. RENOVATION OR SANCTIFICATION**—The gradual restoration of the image of God in man. 2 Cor. 5: 17; Eph. 4: 23; Rom. 7.
- 35 **7. GOOD WORKS**—The inward and outward acts of justified persons. Mat. 5: 16; 2 Cor. 9: 8; Eph. 2: 10.
- 36 **8. PRAYER**—The calling upon God in faith. Ps. 50: 15; Mat. 7: 7; 26: 41; 1 Tim. 2: 1.

The Means of Grace

- 37 **1. THE WORD OF GOD—LAW—GOSPEL**—The means through which grace is imparted. 2 Peter 1: 19-21; Gal. 3: 19, 21; Rom. 1: 16, 17.
- 38 **2. THE SACRAMENTS**—The divinely appointed ordinances of Christ. Ex. 12: 4; Luke 22: 19; 1 Pet. 3, 20, 21.
- 39 **A. BAPTISM**—The introduction into a new life. Mat. 28: 19, 20; Mark 16: 16.
- 40 **B. THE LORD'S SUPPER**—The grace applied and sealed to believers. 1 Cor. 11: 23-29; Mat. 16: 19.

The Persons Accepting Grace

- 41 **1. THE CHRISTIAN CHURCH**—The community of Christian believers. 1 Pet. 2: 9; 1 Cor. 1: 2; Eph. 5: 26.
- 42 **A. THE CHRISTIAN MINISTRY**—The office of preaching and administering the Sacraments. 1 Cor. 12: 28; Eph. 4: 11; 2 Cor. 5: 20.
- 43 **B. CHURCH DISCIPLINE**—The reforming of one who has sinned. 1 Cor. 5: 6, 7; 1 Thess. 3: 6, 14, 15; Mat. 18: 15, 17.
- 44 **C. THE FAMILY**—The marriage relation. Eph. 5: 27; 6: 1-9; Gen. 2: 18.
- 45 **D. THE STATE**—The secular government. Rom. 13: 1-7; Ps. 2: 10-12.
- The State of Glory**
- 46 **1. DEATH**—The deprivation of life. Eccl. 12: 7; Rom. 5: 12.
- 47 **2. THE IMMORTALITY OF THE SOUL**—The existence after this life. Mat. 10: 28; Gen. 2: 7; Mat. 22: 32.
- 48 **3. THE RESURRECTION OF THE DEAD**—The restoration and reunion of body and soul. John 5: 28, 29; Job 19: 26; Is. 26: 19.
- 49 **4. THE SECOND COMING OF CHRIST**—The return of Christ. Eph. 5: 27; John 14: 3; Titus 1: 13.
- 50 **5. THE FINAL JUDGMENT**—The pronouncing of judgment by God on all thoughts, words, and deeds. Mat. 25: 31, 32; 2 Cor. 5: 10.
- 51 **6. ETERNAL DEATH**—The everlasting punishment in hell. Rev. 2: 11; 20: 6, 14; 21: 8; Luke 16: 18.
- 52 **7. ETERNAL LIFE**—The inexpressible bliss in heaven. 2 Tim. 2: 10; 1 John 3: 1, 2; Heb. 12: 23.

MATERIAL FOR ARMISTICE DAY

Ministers who are seeking for material for Armistice Day programs or sermons would do well to send twenty-five cents to the National Council for the Prevention of War. In return they will receive a packet of material which includes articles, poems, plays and pageants suitable for church and Sunday school use. The council may be addressed at its main office at 532 Seventeenth Street, Washington, D. C., or any of the following branch offices: 205 Sheldon Bldg., San Francisco, California, 526 S. Fourth Street, Louisville, Kentucky, 612 Stock Exchange Bldg., Portland, Oregon or 333 Bridge Street, Springfield, Massachusetts.

"HISTORY TEACHES US"

Said Life Force to Ameba,
As she wiggled in the tide:
"It's time you're evolving,
So get busy and divide."
But Ameba, from Tradition,
Argued it is plain to view
Where there's been one organism
There can't suddenly be two!
But there were.

Said Changed Environment to Amphibian,
As he floated o'er the sand:
"You'll have to change your habits,
Go bone-dry and live on land."
Wet Amphibian, by Zoology,
Law of Fittest-To-Survive,
Demonstrated out of water
He just couldn't keep alive!
But he did.

Said Instinct to the Anthropoid,
"If you're to slug and roar,
It's time you learned to balance
On two feet instead of four."
Mr. Anthro proved by Physics
That if he should leave his rut,
He'd lose his equilibrium
And bump his cocoanut!
But he didn't.

Said Experience to the Cave Man,
"This rough stuff's going flat;
You'll have to rule your roost and clan
By subtler means than that."
The Cave Man cited Nature's Law
To prove he'd be a dub
For flabby Law-and-Order
To scrap his solid club!
But he did.

Said Intellect to Modern Man,
"You settle this affair
Of stab and starve and slaughter,
Or you'll soon be rather rare."
Said wise, sophisticated Modern Man,
"It's up to me to die;
Old ways are suicidal,
And new ways I will not try!"
But he will.

Aldena Carlson.

IN OTHER LANDS

This moment yearning and thoughtful,
sitting alone,
It seems to me there are other men in
other lands yearning and thoughtful,
It seems to me I can look over and be-
hold them in Germany, Italy, France,
Spain,
Or far, far away, in China, or in Russia,
or Japan, talking other dialects,
And it seems to me if I could know these
men,
I should become attached to them as I
do to men in my own lands,
O, I know we should be brethren and
lovers,
I know I should be happy with them.

Walt Whitman.

In age to wish for youth is full as vain
As for a youth to turn a child again.

—Denham.

When a man is wrong and won't admit
it, he always gets angry. Haliburton.

Last scene of all
That ends this strange, eventful history,
Is second childishness, and mere oblivion;
Sans teeth, sans eyes, sans taste, sans
everything.

—Shakespeare.

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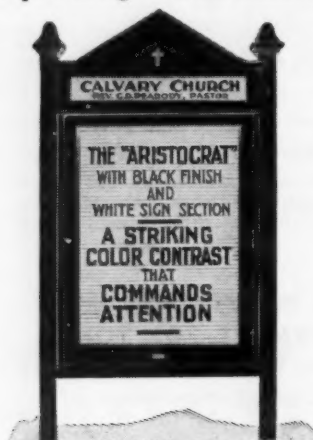
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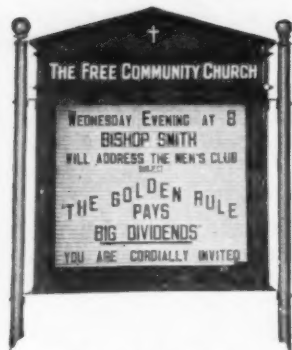
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Another View Of Religion In England

PARDON me if I say some of the opinions expressed in your recent article on "Religion In England" would have appeared in a totally different light had you been permitted to have had longer, closer, and wider association with English Churches. The City Temple is not representative of the Free Churches of England, nor even of the rank and file of Congregational Churches in England. The City Temple in many ways stands alone, and there is nothing quite like it among any of the other Free Churches. I fear it is somewhat wide of the mark to speak of English Churches, and, particularly, the Free Churches, being supported largely by a few wealthy families and not by the people generally. That perhaps may be true in a few isolated and select instances, but it is certainly not true in the main. The Free Churches would come very badly off were it not for the generous and faithful support of the "common people."

If you take the Methodist Church, which in England remains divided into Denominations known as Wesleyan, Primitive, United Methodist, Wesleyan Reform, and Independent Methodist, which, by the way, has the prospect of Denominational Union of the three major Bodies: Wesleyan, Primitive, and United Methodists in the year 1932—you will find that English Methodism generally still adheres to the time-honored system of "a penny a week and an additional shilling a quarter" from all its enrolled members—which in numerous instances means considerably more than that stipulated sum, and only in rare cases is it ever anything less. To this must be added the regular Sunday morning and evening Collections, either Freewill Offerings or the Envelope System; then the oft-occurring "Special Sunday" Collections with Denominational and Charitable financial appeals; also Collections at Sunday Afternoon Adult Bible Classes, Brotherhood and Sisterhood Meetings, "P. S. A."—Pleasant Sunday Afternoon Gatherings, and Membership fees at Guilds and Young People's Organizations. Remembering this, it is not difficult to see that the English Free Churches are not by any means kept going by the favored few. And what is true of Methodism is in a more or less degree true of the Congregational and Baptist Churches in England. Some branch—or branches—of the Methodist Church you will find not only in all the cities, but also in the smaller towns, and even in the tiniest villages; and Methodism with its Circuit system of finance and work, and with the aid of several thousand trained Lay Preachers, can keep an efficient ministry going even in the smaller places; whereas the Congregational and Baptist Denominations with the One-Minister-One-Church System

financially find it difficult to maintain anything like an aggressive work in outlying country places. But these Denominations are beginning to favor the yoking of Churches, or the Circuit System, for the smaller country places, and in many Districts you may now find groups of qualified Congregational and Baptist Lay Preachers, and a properly arranged Plan of Preaching Appointments where these brethren assist Sunday by Sunday. With it all I venture to suggest that nowhere in England or Great Britain will you find ministers whose salaries are far in arrears, or remaining permanently unpaid, or the unsatisfactory state of finance to be found in many present-day American Churches. After a series of poor collections it would be quite refreshing to feel the weight of a Church Collection Plate even though it was loaded down with "big copper pennies."

English ministers and English churches generally regard the Sunday School as an institution primarily intended for the boys and girls and the youth of the Church, but Graded Schools are the order of the day in churches on the other side of the Atlantic; many have modern and up-to-date equipment, with separate classrooms, Teachers' Training Classes and Courses, Social and Recreational Clubs, hymn books, specially compiled and used exclusively for Sunday School Work, District Sunday School Councils and Conventions which continually pep up interest in every phase of School activity; Sunday School Worship Periods, and careful emphasis is placed upon the attendance of Sunday School Scholars and Teachers at the Church's Services of Public Worship. The unfortunate scene of large numbers of Sunday School Scholars and Teachers drifting out of School and not remaining to Church Service is happily not a feature of English Church life. Every effort is made to closely link the members of the School with the Church, and the Minister will often be expected to give a special ten minutes' Address to the scholars who will be assembled in the morning church service.

Programs so much in vogue, and so beloved by many American Pastors and Churches, novel and original as many of them doubtless are; nevertheless, such are scarcely needed in English Churches either on Sunday Morning or Sunday Evening. Not only are congregations beyond the "pond" somewhat conservative religiously, and will not take readily to any innovations in Church Service; they are also great "sermon tasters." Preachers who can preach and have a message still constitute the magnet which will both attract and hold the crowd. There is little need for special advertisement, or the feverish mailing of programs and invitation cards; at the appointed hour of Service the people will be there, ready to receive with expectant hearts and an open mind a message divinely given.

A. J. Parker,
Colony, Kansas.

A Nice Bit of Ethics

If this letter were an article I should want to entitle it "A Nice Bit Of Business Ethics." Your editorial, the author of which I do not know, in last issue "Reduce Church Budget and Progress," is well written and offers a tangible and effective way of cutting the budgets of at least two churches so that it was necessary for the people of the supposedly well-to-do churches to raise somewhat less money for running expenses. A very clever expedient, both of the illustrations were. I agree with you that both churches were wise to do, in one case their own singing and in the other case their own calling.

But here is the point of ethics involved. Explain it to a benighted brother. Industry and the country at large have been badly denounced for the problem of unemployment. It has been pointed out how ruthless business is in laying off men when they cannot be used "at a profit." So here the church is encouraged to do the very same thing. Cut down your pay roll. Cut down overhead. Increase the dividends on church going thereby. What happens to the unemployed? That's their business, let them shift for themselves. We must have religion made profitable whether it is humane and Christian or not.

I know this may sound radical. But I do assure you sincerely that I am not subsidized by The Soviet Government of Russia to write this. I am, really just a pastor who cannot see how we preachers have any right to denounce business and turn about and do the self-same thing to our own employees.

R. C. Speer
LaGrange, Illinois.

Editor's Note: If one can assume that it is ordinarily good business ethics to erect departments which are not productive or to guarantee positions to individuals who cannot give a return in service equal to the salary paid, this writer makes his point. "Church Management," however, cannot make that assumption. Nor can we see the Christian ethics of building church budgets merely for the sake of building budgets. Any department of church work should be able to justify itself or else expect to give way to a more satisfactory method of service.

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- The best way to come into favor with men. Dan. 1: 19. Prov. 16: 7.

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BOOK BROADCASTINGS



What the Writers have to Offer

Jesus Christ

The Miracle of the Galilean, by Paul B. Kern. Cokesbury Press. 263 pages. \$2.00.

This book is based on the Fondren Lectures delivered last year at the Southern Methodist University. At the last general conference of the Methodist Episcopal Church, South, Dr. Kern, the author of this distinguished and inspiring volume, after a brilliant career as a professor and a pastor was elected to the bishopric. "The Miracle of the Galilean" will introduce the newly elected bishop to an audience outside of his own denomination.

The book consists of eight lectures bearing the following captions: "The Miracle in Personality: From Jesus to Christ"; "The Miracle in Revelation: History, Nature and Grace"; "The Miracle in the Mind: The Conquest of Superstition"; "The Miracle in the Spirit: Fear Turned to Joy"; "The Miracle in Redemption: The Dynamic of Love"; "The Miracle in Ethics: 'The Old and the New Morality'"; "The Miracle in Eternity: The Power of an Endless Life" and "The Unfinished Miracle: Taking Jesus Seriously."

The book is written on the assumption that we are on the verge of a renaissance of spiritual life in America that will go far towards saving us from the impending disasters of a machine driven civilization and that we cannot understand and control the powers so rapidly coming to birth in our age unless we learn again the secret of Jesus. Not all of us are able to discern the renaissance of spirituality which Bishop Kern believes that he sees approaching and nowhere in the book does he present overwhelming evidence of its impending appearance. We all agree, however, as to the necessity of society's relearning the secret of Jesus.

The chapter on "The Old and the New Morality" is one of the best in the book. True some its thoughts are not especially new to the widely read man of today, but one would have to travel a long distance to find a better discussion of the various aspects of the subject. This lecture is especially illuminating and constructive. The discussion of the great structural ideas which were enunciated by Jesus and furnish a lasting basis for morality and religious is an unusually meaty piece of work. It contains more thought than can be found in some thick volumes. What Bishop Kern says about sex is also exceptionally lucid, sane and convincing. Another phase of thought which he takes up here is that of the dizzying activities of our modern church life. The author says: "We do not have

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time to pray, we are too driven to have a real chance to practice the cure of souls, we read skimmingly, and our thoughts are stamped with tabloid superficiality. We become echoes of dead or distant voices, and our people are expecting us to be 'live wires' when most of us have lost connection with the dynamoes of spiritual power. We want to be prophets; yes, a few of us would like to be mystics, but we wind up as managing directors of a vast ecclesiastical machine."

The lecture dealing with "Fear Turned to Joy" is also outstanding. Its basic thought is that we need to recapture the lost radiance, that Christianity must not be allowed to drift back into a set of rules. The miracle which turns fear to joy is wrought through the transforming power of Jesus. This chapter shows a background of knowledge of the trends of modern psychology. It is, nevertheless,

fundamentally religious. In it psychology is incidental and religion fundamental.

The work as a whole shows modern Methodism at its best. It is beautifully written and fairly scintillates with thought.

L. H. C.

The Resurrection of Jesus Christ, by William Bancroft Hill. Fleming H. Revell. 160 pages. \$1.25.

The resurrection is an age-worn question but there is an emphasis on it today as the Christian world is hoping and praying for a new Day of Pentecost.

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The Sayings of Jesus, Their Background and Interpretation, by Benjamin Willard Robinson. Harper & Brothers. 277 pages. \$3.00.

Here is an excellent volume for one who wishes to make a serious study of the life and religion of Jesus. The author, who is professor of New Testament interpretation in Chicago Theological Seminary, has given a fascinating picture of the society in which Jesus worked and taught and a running summary of the historical events which produced that society.

The entire book is helpful and interesting. The majority of readers probably will find the chapter on "The Inner Dynamic" the most attractive. Here the author sums up Jesus' attitude in this brief sentence; "True religion, for Jesus, is the finding of eternal values and the attainment of the higher life, through service to our fellows."

Dr. Robinson's book deserves a wide reading and will make a valuable addition to the library of every minister. It contains his own most helpful translations into modern English of many of Jesus' sayings. G. C.

The Complete Sayings of Jesus, Assembled and arranged in sequence by Arthur Hinds. D. H. Pierpont & Co. 279 pages. Prices range from sixty cents to \$4.25.

Here is a genius who has provided the complete words attributed to Jesus Christ in a most attractive little pocket edition. It is good taste and provides for devotional purposes the very heart of the Bible. The figures show that twenty per cent of the words in the New Testament are actually the words of Christ and it is these which he plans to give. I can think of nothing more attractive for a gift than this volume bound in soft leather. There are editions which will fit every purse and inclination. The publishers tell of churches investing in sufficient copies to give each new member one with the compliments of the church. Such a practice is to be commended. W. H. L.

Christian Faith

Some Living Issues, by Robert E. Speer. Fleming H. Revell Company. 277 pages. \$2.50.

There probably is no missionary leader of American churches who commands greater respect than Robert E. Speer, who with men like John R. Mott have, so to speak, "stood the gaff" of the foreign missionary enterprises on behalf of all the churches. When Dr. Speer writes of "living issues" he means just what he says for he discusses the basic things of Christianity. His volume may not be, in fact is not, modernistic, but the issues he writes about will be living issues as long as Christianity is Christianity. However, Dr. Speer never fears the possibility of being called "old fashioned" because he cares little where he is classed so long as he presents what he is convinced is the truth.

Throughout the volume, Dr. Speer keeps the missionary appeal uppermost just as one would expect, and he has a most interesting chapter on "Some Recent Criticisms of Foreign Missions." In his final chapter "Returning to Jesus," Dr. Speer points out a need for returning to the simplicity of Jesus, to his gentleness and love, to his absolute and complete authority and to his finality and

universality. The book is worth reading regardless of one's theological bias. As one reads the book he can imagine Dr. Speer is speaking to him in person. It "reads like Dr. Speer talks." G. C.

An Emerging Christian Faith, by Justin Wroe Nixon. Harper and Brothers. 327 pages. \$2.50.

A man who is primarily a teacher and preacher sometimes makes a comparatively poor showing as a writer but such is not the case with Dr. Justin Wroe Nixon, who is pastor of Brick Presbyterian Church, Rochester, N. Y., and a former professor in Rochester Theological Seminary. He taught there before the Rochester institution was combined with Colgate.

Dr. Nixon frankly faces facts and difficulties and does not underestimate them in his unusually brilliant apologetic for the redemptive dynamic found in Jesus Christ. Those who are puzzled over problems of faith will find many of their questions answered in this volume, which should not be read hurriedly but carefully and with the mind alert.

Dr. Nixon has made a valuable contribution to the religious literature of the year. His is just the type of book needed in a time when the major emphasis seems to be on the mechanized elements of civilization. G. C.

The Ethics of Paul, by Morton Scott Enslin. Harper & Brothers. 335 pages. \$4.00

All too few books have appeared in English on the ethical teachings of the Apostle to the Gentiles which makes this extended consideration of the subject by so able a scholar as is the professor of New Testament literature and exegesis in Crozer Theological Seminary a welcome contribution to this field of religious literature.

Dr. Enslin has had the advantage of study under and personal contact with Dr. George Foot Moore and other eminent scholars and in addition is a noteworthy scholar himself and a fluent writer.

He proceeds on the assumption that a man's ethical teachings must be interpreted against the background of the age in which he lives and lays an excellent foundation for his thesis by a discussion of the Jewish and pagan teachings of Paul's day. The author holds that Paul placed the emphasis not on theology but on morals and concludes that Paul, through his ethical and moral teachings, was "striving to make possible a larger freedom." G. C.

The Spirit of God and the Faith of Today by Richard Roberts, Willett, Clark & Colby. 185 pages. \$2.00.

This is another of the numerous volumes on the Holy Spirit published in this, the 1900th year of the anniversary of the first Pentecost after the resurrection of Christ. This book, like practically all that have appeared on the subject this year, is a worthy effort to present various phases of this important question.

The author is minister of Sherbourne Church, Toronto, Canada, and has spent practically all his life in the ministry. He is a native of Wales and held important pastorates in the British Isles and the United States before going to Canada.

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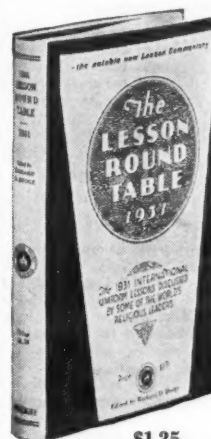
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G. C.

The Social Teaching of the Church, by W. R. Inge. The Abingdon Press. 111 pages. \$1.00.

This is the lecture on the Beckly Foundation before the Wesleyan (British) Conference in 1930. In the confines of a small book the Dean of St. Paul's has attempted to cover the Biblical and historical background of the social teachings of the church. In some respects the lecture is very disappointing. His disposal of some of the great pacifist teachings of the Sermon on the Mount with the statement that they must not be interpreted too literally is a little too final. Many of us feel that a great deal can be said for the importance of a literal interpretation of the Sermon. Dean Inge is very insistent that the church was at no time communistic except in monastic life where celibacy was enforced. He points to America as a land which has been made by the puritan spirit of the reformer. He does acknowledge the indebtedness that England owes to the free church reformer who made an ethical issue of his religion. But at the same time he protests against a too close tie-up between the church and political reform. An American needs considerable good grace to read the volume which points to our "inferior" civilization. But it is worth while to find that our historical argument for social Christianity is not so strong after all.

W. H. L.

Preachers and Preaching

D. L. Moody, by W. R. Moody. Macmillan. 350 pages. \$3.50.

The eldest son of the great evangelist gives us in this volume the best biography of Dwight L. Moody which has yet appeared. His analysis is keen and surprisingly cool. He portrays the limitations of the evangelist as well as he describes his abilities and accomplishments. With an unprejudiced pen he points out the inconsistency in his father's make-up when he writes that he is making money fast (twenty-five per cent profits) and enjoying religious meetings every night.

At the same time many intimate pictures of Moody are revealed from his earliest days until his death. Instances are vouched for and in many instances authorities given. There are the pictures of the home life which could not be given as well by any other writer. And in-as-much as this son was closely associated with the father in many of the meetings the pictures of the international evangelistic efforts are well described.

Dwight L. Moody had more common sense than the average half dozen men put together. He could handle people. He knew when to speak and when to keep quiet. He knew how to pass by small issues to get at the vital things. He knew when to release interviews and when to keep quiet. He was a God-used man whose contribution to the Kingdom

of God is beyond estimation. In this reviewer's opinion this biography by the son is the authentic, authoritative source for those who want to know his life and the secret of his power.

W. H. L.

The Song of the Stars, by Anson Phelps, Atterbury. Winston & Co. 137 pages. \$1.50.

This book consists of nine sermons chosen from hundreds delivered throughout the thirty-nine years which the writer was pastor of Park Church, New York City. They present the claims of Christianity from text and context with a joyful mien; as something happily to aspire unto and when the heights are reached, there comes a delightful peace of mind and soul which mark the man of high intellectual, emotional and spiritual attainments. Based deeply upon religious conviction, these sermons are rich in thought and emotion, logical in arrangement, apt in phraseology and leave an abiding and uplifting zeal with the reader for attaining that joyful Christian plane of living.

H. H. P.

Simplified Truths for Young and Old, by Richard W. Lewis. Hamilton Bros. 234 pages. \$1.50.

Eleven sermons to children and young people of extreme fascination in diction, example and illustration mark the book by the author—a young people's evangelist. Each sermon is illustrated aptly by pen and ink drawings and sketches which aid in making the lessons taught therein anchor themselves in the adolescent mind. The pictorial presentation of each theme is a great help to the teacher; the themes treated are those forming the major concern of the adolescent and more mature youthful mind. This book would be an aid in the hands of teachers of young people's classes.

H. H. P.

Men That Count, by Clovis G. Chapel. Doubleday, Doran and Co. 164 pages. \$1.60.

The author of these sermons recently went to Houston, Texas, as successor to Dr. A. Frank Smith, who has been made Bishop of Oklahoma and Missouri in Southern Methodism. His preaching is pictorial, vigorous and sympathetic and is marked by a homely and rugged presentation of Gospel truth. The book contains character studies of James, Paul, Peter, Andrew, Zaccheus, Caleb and a dozen others. There is in the book a profound and brilliant understanding of the human nature which goes into the Gospel, preached for our age, free from sensationalism, packed with winsome truth.

G. A. M.

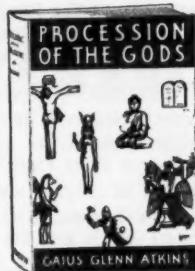
Interviewing God, by John Franklin Troupe. Fleming H. Revell. 192 pages. \$1.50.

This is one of the most delightful, inspiring and devotional books that has come from the press in years. Its words are picturesque, its thoughts noble, its theology evangelical.

The book grew out of a series of addresses delivered at the young people's conference at Arcadia, Mo., last August, at which the pastor of Giddings Presbyterian Church, St. Louis, spoke at the vesper services. It has fifteen fine chapters with fresh subjects that grip the reader. Among these subjects in which the old truth is covered in Neon signs are: "The Unique Guide," "The Great Infection," "Vicarious Friendship" and "Spiritual Atmosphere." The author showed in an effective way to the young

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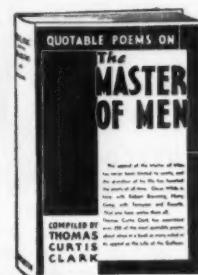
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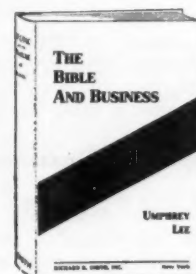
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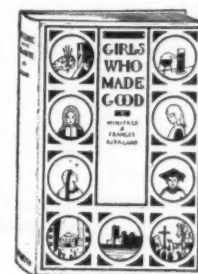
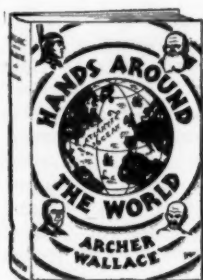
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T. B. R.

The Blue Flame, by F. W. Boreham. The Abingdon Press. 288 pages. \$1.75.

Dr. Boreham's books are so well known that it seems unnecessary to describe the fine qualities of this new book from his pen. As the title "The Blue Flame" implies, the book is a search for human and divine treasures. According to the Oriental folk-lore, a blue flame settles over the spot where treasure has been hidden. So Dr. Boreham searches for the blue flame in life and for the treasures over which it settles. There are twenty-five essays in the volume, in which many hidden values of nature and human hearts are discovered for us. P. F. B.

The Bible

Hebrew Religion, by W. O. E. Oesterley and Theodore H. Robinson. The Macmillan Company. 400 pages. \$2.50.

A long felt need is supplied by this splendid volume by these two able British scholars. They have brought into one very readable volume a mass of material on the Old Testament, arranged it systematically in a very successful effort to "help its readers understand the long and slow process of divine revelation through the Jewish people which culminated in the life, teaching and death of our Lord Jesus Christ."

Any reader who will study this book carefully will be greatly profited by his effort of the major phases of religion and their development are discussed, with interesting chapters on the teachings of the prophets, theories of eschatology, the Jewish apocalyptists, the problem of suffering, etc.

This book gives a worthy presentation of the subject matter and deserves a wide reading. G. C.

The Bible of the Churches by Andrew Sledd. Cokesbury Press. 220 pages. No price stated.

Anyone who desires a short account of how the various books of the Bible came to be included in the canon will find this little book very helpful. A brief and interesting story of the Bible in its various forms is here given in non-technical language and what is generally scattered through many volumes is included, in all its essential elements, but, necessarily, not in any great detail.

The author is professor of Greek and New Testament Literature in Emory University. The volume is one of the helpful Living Book Series. It should prove especially helpful to young people who desire to have a more accurate knowledge of the history of the Biblical canon. G. C.

Portraits of the Prophets by J. W. G. Ward. Richard R. Smith, Inc. 328 pages. \$2.50.

The Goodly Fellowship of the Prophets, by W. MacKintosh MacKay. Richard R. Smith, Inc. 208 pages. No price given.

Here are two excellent volumes of character studies of the Hebrew prophets issued by the same publishing house. Dr. Ward, now pastor of First Congregational Church, Detroit, Michigan, was the successor to G. Campbell Morgan at Tootington Park, London, while Dr. MacKay is minister of Sherbrooke Church, Glasgow, Scotland.

Dr. Ward bases his studies primarily on some outstanding characteristics of the men while Dr. MacKay bases his on some characteristic of their messages. Thus Dr. Ward writes of "Amos, the Heroic Herdsman," while Dr. MacKay writes of "Amos, the Prophet of Righteousness."

Any serious consideration of the personalities and work of the prophets is worth while. Both of these volumes are good examples of this style of Biblical study. The studies are primarily sermonic in construction, excellently written and well worth the reading. They should prove helpful to the preacher and the layman alike and either one or both of the volumes would make a good text for a class or discussion group. G. C.

A Remarkable Biblical Discovery or "The Name" of God According to the Scriptures, by William Phillips Hall. American Tract Society. 175 pages. \$1.50.

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Various

Ventures in Belief, Henry P. Van Dusen, Editor. Scribners. 242 pages. \$2.00.

Here is one reviewer who will be mighty glad when the day of symposia in books has passed. While there is considerable sales argument in having various men discuss a question, what is gained in variety is sacrificed in profundity and thoroughness. This book is a symposium which proposes to deal with the newer phases of Christian faith. It would be too much to say that any reader will find it entirely satisfactory. I find Richard Niebuhr in his introduction on "Christian Faith Today" rather wordy. On the other hand Bishop McConnell gets my attention when he writes on "About God." But I just get interested when the altogether too brief chapter is finished. I think I might get the answer to my question if I could go farther with him. Henry Sloane Coffin provokes the same spirit when he writes about Jesus Christ. I will go with him as far as he goes and I think that he would go farther with me if he were not confined to a single chapter. Kirby Page is a publicist and knows how to make words count. His chapter "About Society" strikes fire. Other contributors to the volume are Harry Emerson Fosdick, Henry Nelson Wieman, Richard Roberts, Leslie Blanchard, David R. Porter, Rufus M. Jones, Angus Dun and Henry P. Van Dusen. W. H. L.

The Hero in Thy Soul, by Arthur John Gossip. Scribners. 267 pages. \$1.00.

The Motives of Men, by George A. Coe. Scribners. 265 pages. \$1.00.

Beliefs That Matter, by William Adams Brown. Scribners. 333 pages. \$1.00.

The Master, by Walter Russell Bowie. Scribners. 328 pages. \$1.00.

Here are the first books to be announced in the new one dollar library of Charles Scribner's Sons. We need give little space to the books themselves. They were all successful in the regular editions and belong to the first water. The wonder is that they are now available at the lower figure. An examination of the books increases the admiration. For they are technically well made. The paper is good, the binding is attractive and serviceable. Any one who invests in these books will get big value for the dollar. W. H. L.

The Lighting Book, by J. L. Stair, Curtis Lighting, Inc. 315 pages. Complimentary.

This book published in the golden jubilee of electric lights tells both of progress in lighting of buildings and gives considerable technical information which will be useful to any one interested in lighting. Chapters are devoted to various types of buildings such as schools, clubs, churches, hotels, hospitals, railway stations and others. While the minister is especially interested in church such buildings.

This is a beautiful book. The pages are 8½x11. They are filled with illustra-

tions. A hard finish sepia colored paper furnishes the ideal background for the halftone cuts. Modern type faces make an attractive display and encourage easy reading. This volume came to the office with no mention of the price. I imagine that churches considering new lighting fixtures could secure copies by writing the Curtis Lighting, Inc., Chicago, Illinois. The book is attractively bound and will be a credit to any library but is especially useful to those facing lighting problems. W. H. L.

Teacher's Manual Church Membership, by George L. Chindahl. Church Publishing House. Paper. Fifty cents.

Pupils Book Church Membership, by George L. Chindahl. Church Publishing House. Paper. Forty cents.

These books make a good job, well done. The author is providing a definite curricula for confirmation and other classes preparatory to church membership. For this purpose he provides a source book and project method of instruction which is closely tied up with the life of youth and the church.

Some very interesting problems are offered in the project studies. The problems are those which arise in a home considering church membership, its cost, adjustment of difficulties, reasons for joining a church, practical solutions of moral problems and similar matter. On the whole these two books offer the best material for practical training in the duties of church citizenship that we have seen. Better send for copies to see if they do not meet your needs. W. H. L.

Juvenile

Short Poems for Short People, by Alicia Aspinwall. Illustrated by Fanny Y. Cory. E. P. Dutton and Company, Inc. \$2.50.

"I've two eyes an' two ears—
"One mouth an' one nose.
"They live in the front of my face.
"My hair is all yellow
"An' lives at the back.
"That, too, is a very nice place!"

Then if you imagine the illustration of a tiny girl with one small hand locating the front of her face, and the other hand feeling the curls at the back of her neck, you will have an idea of just one poem out of the one hundred in this book. The author, Mrs. Aspinwall, also wrote "Short Stories for Short People," which has been loved by children ever since its publication many years ago.

Each poem is cleverly illustrated with a black and white drawing by Miss Cory, who is the author and illustrator of the popular "Sonny Sayings" which appears every day in the newspapers of the Public Ledger Syndicate. The rhymes in "Short Poems for Short People" are about everything from "Little Dog Snoodles," "Stars," "Dancing Rompers," "My Hurring Feet," and "Crusts," to "Daddy's Hair," (which has shrunk until it can't reach round his head).

The book is for children from five to ten years.

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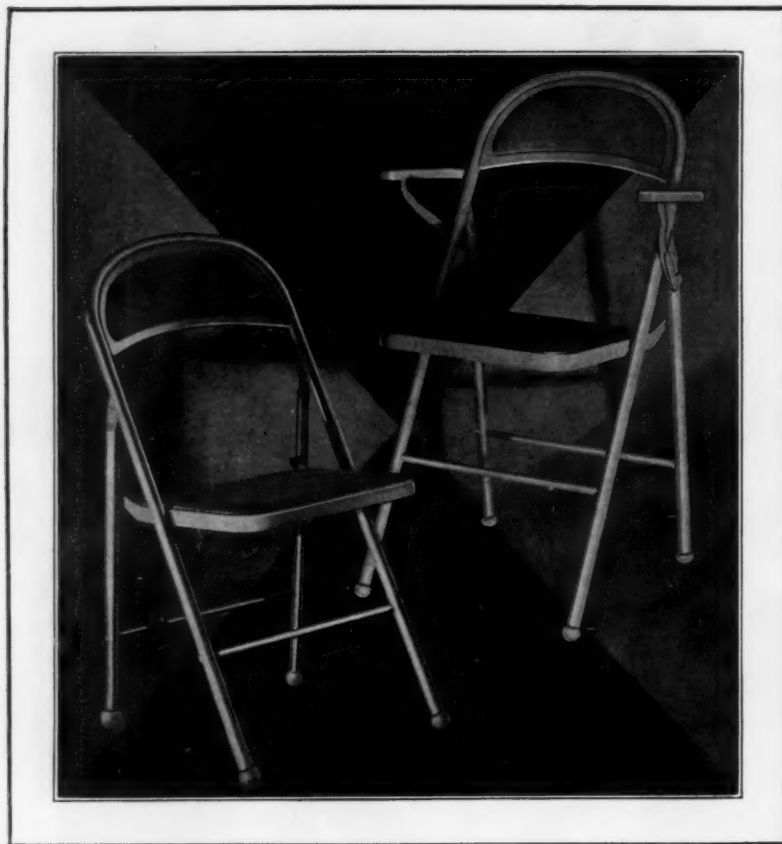
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O VALIANT HEARTS

J. M. Pritchard of Knox United Church, Lethbridge, Alberta, Canada, has given us additional information regarding the verses we published under this title in our November issue of last year. The verses were written by Canon Scott of Quebec and have been sung in various tunes. Dalkeith, Ellers, Eventide and St. Agnes are among those used. The verses are especially appropriate for Armistice Day. The complete hymn is reproduced here.

O valiant Hearts, who to your glory came
Through dust of conflict and through battle
flame;
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the Land you loved.

Proudly you gathered, rank on rank to war,
As who had heard God's message from afar;
All you had hoped for, all you had, you gave
To save Mankind—yourselves you scorned to
save.

Splendid you passed, the great surrender made,
Into the light that nevermore shall fade;
Deep your contentment in that blest abode,
Who wait the last clear trumpet-call of God.

Long years ago, as earth lay dark and still,
Rose a loud cry upon a lonely hill.
While in the frailty of our human clay
Christ, our Redeemer, passed the self-same way.

Still stands His cross from that dread hour to
this
Like some bright star above the dark abyss;
Still, through the veil the Victor's pitying eyes
Look down to bless our lesser Calvaries.

These were His servants, in His steps they trod
Following through death the martyr's Son of
God
Victor he rose; victorious, too, shall rise
They who have drunk His cup of Sacrifice

O Risen Lord, O Shepherd of our Dead,
Whose Cross has bought them and whose staff
has led—
In glorious hope their proud and sorrowing land
Commits her Children to Thy gracious hand—
Amen.

LEADERS FROM THE COMMON PEOPLE

We are accustomed to think of man as the victim of circumstances. The whining spirit is a confession of failure before the forces of heredity and environment. On the other hand, the spirit of faith and fortitude has wrestled with the downward bias and turned victory into defeat. The most fertile thinkers of the world owed little to the patronage of the aristocracy of birth or of wealth. They belonged to the ranks of the bourgeois and even of the proletariat. Who produced much of the creative work in philosophy, art, literature, music, politics, and religion? It was done by Socrates the son of a midwife, Aristotle the son of a physician, Mohammed the son of a merchant, Leonardo da Vinci the son of a notary, Luther the son of a miner, Spinoza the son of a butcher, Voltaire the son of an attorney, Kant the son of a saddler, Michael Faraday the son of a blacksmith, Beethoven the son of a shiftless musician, Carlyle the son of a stonemason, Browning the son of a clerk, Louis Pasteur the son of a tanner, Lincoln the son of a carpenter. There are exceptions such as a Plato, Bacon, Washington, Gladstone, Phillips Brooks, and others. But the fact remains that as the sap rises upward from below, so the vital energies that wrought for the enlightenment and emancipation of the race have come from those leaders who rose out of the midst of the common people.

Oscar L. Joseph in *Ringing Realities*;
Harpers & Brothers, Publishers.

CONGREGATIONAL STATISTICS

A total membership of 1,052,924 is reported by the Congregational and Christian churches in their first united Year-Book, now ready for distribution. A net increase of 8,110 is shown over the combined memberships of the two denominations for the previous year.

The merger of the National Council of the Congregational Churches and the General Convention of the Christian Church was ratified last year. Arrangements are now being made for the first meeting of the new united denominational body, the General Council of the Congregational and Christian Churches, in Seattle, Wash., next July. In the meantime many steps toward the consummation of the merger have been taken. The foreign mission work and the denominational periodicals were merged last spring. The merger of the "home" or national mission work in this country will become completely effective January 1. Sectional and state mergers which have been completed include the formation of the Ohio Conference of Congregational Christian Churches, the Indiana Conference of Congregational and Christian Churches and the Southeast Convention of Congregational and Christian Churches representing churches in eleven states from Delaware to Florida and west to the Mississippi river.

The total Sunday school enrollment reported in the new Year-Book is 789,427, a decrease of 14,093; the total membership in young people's organizations is 161,039, an increase of 3,302. The decrease in Sunday school enrollment and the increase in membership in young people's organizations are also both in accordance with general religious trends of recent years and are commonly held to be evidence that churches are passing through a far-reaching transitional period in the re-organization religious education activities.

A falling off of one and a quarter per cent in contributions is shown in the financial tables, the statistics covering the calendar year of 1929. Total contributions reported for all purposes were \$26,870,774, a decrease of \$381,281. The amount contributed for local expenses was \$22,593,749, a decrease of \$323,192; the amount for missions and other benevolences was \$4,277,025, a decrease of \$58,089. A gain of \$9,212,183 is reported in the value of the edifices, sites and parsonages owned by the churches, the total valuation being placed at \$195,864,939. Legacies amounting to \$779,543 were reported received by 344 churches; these were in addition to legacies bequeathed to mission boards.

UNDAUNTED ARMIES

Away with themes of war! away with War itself!

Hence from my shuddering sight, to never more return, that show of blacken'd, mutilated corpses!

That hell unpent, and raid of blood—fit for wild tigers, or for lop-tongued wolves—not reasoning men!

And in its stead speed Industry's campaigns!

With thy undaunted armies, Engineering!

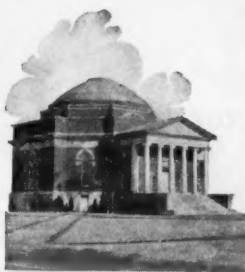
Thy pennants, Labor, loosen'd to the breeze!

Thy bugles sounding loud and clear!

Walt Whitman.

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"Wait"

By Victor F. Scalise, Rowayton, Connecticut

"Being assembled together with them, he charged them not to depart from Jerusalem, but to wait. . . . Acts 1:4.

THE disciples were ready to go. Jesus said, "Wait, you had better wait." This was not the warning of expediency, but a warning lest their message become shallow, thin and ineffective. One can spoil a cause, an undertaking, a message, spoil almost anything by haste. The larger the task the more fitted must a man be for it. One cannot build a towering skyscraper on sand. A spiritual message demands a spiritual experience.

There are times when for a man to wait would be spiritual suicide, when the honorable way out is through the deed. Once face to face with a man's stark need one cannot wait, he must act or lose his chance forever. The Good Samaritan cannot wait to find out the details of the man's life. In making the supreme choices of life, after one has thoughtfully considered the matter, must dare to choose leaving the issue with God. Likewise in the region of faith man cannot wait till the Judgment Day to ascertain whether life is worth living, he must adventure in the spirit of heroes and God will do the rest.

But when all this is said the fact remains that in the ordering of our life there are times when to wait is the highest wisdom and the noblest activity.

It was Milton, one of the loftiest poets of the Anglo-Saxon race, who said, "They also serve who only stand and wait." Serve by their unconquerable faith that somehow God will achieve order out of chaos, light out of darkness, joy out of pain. To wait courageously in the light of tragic circumstances is to have achieved the mastership of life. Wait, without bitterness, without rancor, without hate!

A man can afford to wait if he has done his work well. He need not waste his energies going about here and there telling the world how good his work is. Let him work with a will, put his heart in his task, be true to the inner vision, and give expression to his nature.

When a man is tempted to be discouraged because he does not see the light of dawn upon his days, he need not worry, let him wait. To the waiting mind, life ultimately speaks. If man can take a beating standing up and wait for the turn of the tide his spirit has triumphed over hell and despair. Failure cannot vanquish him. When Disraeli was laughed at when he made his first speech in the House of Commons he said, "Wait, you will hear from me." They did.

*"With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern."*

"They that wait for Jehovah shall renew their strength." The spiritual life is deepened when in quietness and peace we can hear the whisper of God.

When Wilson lay dying, Baker spoke of the uncertain future of the League of Nations. With the purposes of God shining in his eyes Wilson said, "Baker, they can't stop God." The mills of God grind slowly, but they grind exceedingly small.

Waiting is not wasting time, it is an occasion for drawing power, vision, light, strength for the task. God works slowly but to no uncertain end. Wait, and when the Spirit of God shall have come upon you, then you may go to the ends of the earth making God the partner of your life.

Playing The Fool

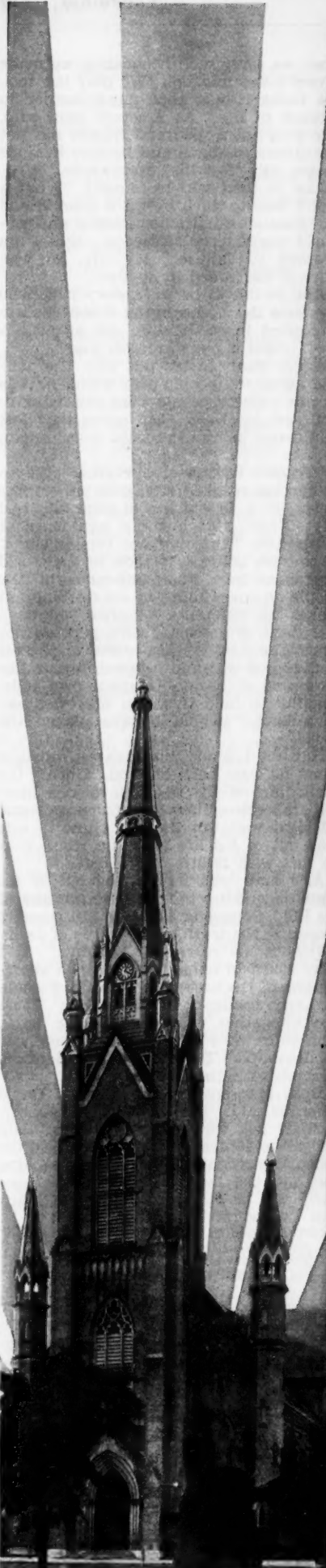
By W. H. Skeels, Herkimer, New York

Behold I have played the fool. I Samuel 20:21.

SSAUL thus pronounces judgment upon his own life. How little he realized when he took the first wrong step just what the result was going to be. No man appreciates what an ill advised act is going to lead to until long after when he stands far enough away from the act to pass judgment upon it. Rejected by the aged Samuel; rejected by his own people over whom he had ruled; rejected by his own better self, there was nothing left to be said except these words of our text, "Behold I have played the fool."

It is always a pathetic spectacle when a trusted man fails to make good. How often we have heard it said, "Why should a man of his standing, education and influence do such a foolish thing?" Not much is expected of the one talent man, but the ten talent man is looked upon as a leader. When he fails the whole community is bowed down in sorrow and shame.

Saul started out with the friendship of Samuel. Samuel was perhaps the most influential man among his people at that time. He had called Saul from obscurity and anointed him king. It was greatly to Saul's advantage to have the friendship and help of such an one. It is always to any man's advantage to have the assistance of worth while people, and



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when we sever such friendships we make a very great mistake. We play the fool. We make it just that much harder to succeed in life. As Emerson once said, "He who has a thousand friends has not one friend to spare, and he who has one enemy will meet him everywhere."

And so Saul said to himself, "What a fool I was to go back on a good friend like Samuel. With his council and advice I might have succeeded. Now I am doomed to failure. My life, so well started, has ended in disaster."

And so it will be with every man who alienates the friendship of those who are interested in seeing him get ahead. A good friend is one's greatest asset.

Again Saul started out with the confidence of the people over whom he was to rule. These people were pleased with him and his ways. But when they lost confidence in him he could never regain it.

Recently in one of our great cities a mayor was recalled after only six months in the office to which that same city had elected him. He lost the confidence of his people. He could not reestablish it. If you are going to get on in the world you must have the confidence of the people among whom you are working. It makes no difference whether you be a merchant, professional man, politician or what, the first stepping stone to success is the good will and esteem of your fellows, and if, because of your own folly, you fail to hold this, you may well say with Saul, "Behold I have played the fool."

But Saul made his greatest mistake when he went back on God. During the early part of his reign he placed himself under the direction of Jehovah and all went well, but then he chose to rule God out of his life with the result that he met with failure and defeat.

Any man who leaves God out of his plans is making the greatest mistake of his life. Sooner or later he will come to recognize the truth of the words of Jesus, "Without me ye can do nothing." If I were asked to name the one great shortcoming of the present generation I would say, "the tendency to forget God." There are altogether too many people today who think they can get along very well without God. There is too little personal contact with the Divine.

How different the attitude of David when he said, "The Lord is my shepherd, I shall not want," from that of Saul obliged to confess that he had played the fool. However the failure of Israel's king was not the last example of this, and there will be others to follow, but many will choose to listen to Neumark:

"Leave God to order all thy ways,
And hope in Him whate'er betide;
Thou'lt find Him in the evil days
An all-sufficient strength and guide."

WHAT SERVICE MAY MEAN

A poor widow woman walked five miles in a terrible night to get a doctor. He hesitated to make the unpleasant trip for which he would receive no financial remuneration. True to his high ideals, however, the physician went, and the life of the little child was saved, and there seemed to be little hope that he could ever amount to more than just a poor laborer. Years after that same child became the great Lloyd George of world history, and the doctor said, "I never dreamed that in saving the life of that child on the farm hearth, I was saving the life of the national leader."

William W. Hamilton in *Sermons On Books of the Bible*; Doubleday Doran & Company.

The Ministry and the Man

(Continued from page 130)

uncharitable, we feel that often the minister's voice leaves much to be desired. There are throaty tones that mar his message. Or else he pitches his voice in a high key, exhausting both to himself and his people. In fine abandon, immersed in his subject, as is proper, he will roar so loudly that none can distinguish what he is saying, then, by way of compensation, he will drop his voice until again he is inaudible. If he is rhetorical, the words will flow from his lips at such an incredible speed that people cannot take in half he says; he is far ahead of their receptiveness; they give up in despair. At the other extreme, is the man of dignified mien, who never changes pace. Slow to the point of being heavy and ponderous, he plods on with admirable precision except that his words are like the blows of a sandbag, and his hearers slowly lose consciousness. When, summing up his masterly discourse, he asks "And now, my friends, what can we learn from this?" the retort obvious, if unspoken, is—"nothing!"

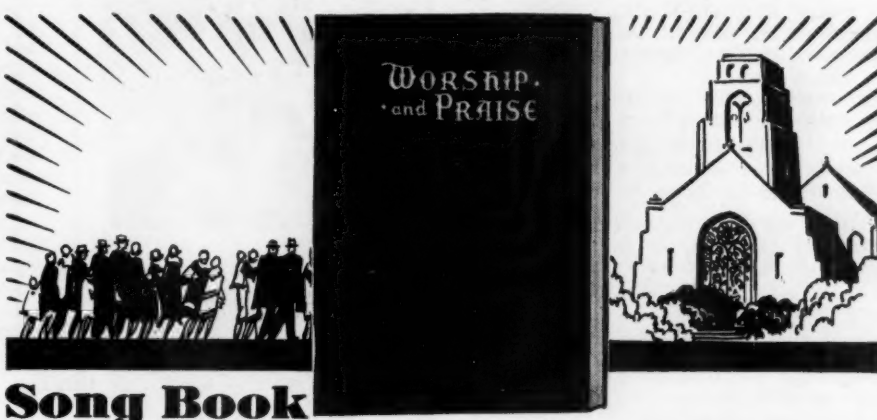
The reading of the lesson, instead of being a delight, raising the tone of the assembly, and lifting the soul into living communion with the Father of spirits is sometimes an offence. For one thing, those who want to follow the reading in their own Bibles, ought to have some consideration. The particular book ought first to be announced, then the chapter, and the verse if the lesson does not commence at the beginning of the chapter. Have you ever heard it done like this? "Our scripture lesson from God's Word is from the fourteenth verse of the thirty-first chapter of the second book of Chronicles, reading to the twenty-first verse." We defy anyone who is not a memory expert to grasp that without some chance of a slip. And as though that were not enough to put the saints into other than a devotional mood, off the good man will go, without giving them a moment to find the place. Rapidly, slurring the vowels and clipping the consonants, he has got away to a good start. Fences and ditches are taken without turning a hair; across country as though life depended on it, he stops for nothing until the end is reached. There has been no attempt to bring out the glorious music of the passage, to give the sacred word its true value. A school-boy would probably get detention as his reward for such a performance; a third-rate actor, mouthing or mumbling his lines, would be hissed off the stage. We do not suggest that the reading of the lesson should be made an opportunity for oratorical flourishes or exaggerated emphasis. It ought to be given forth with the utmost reverence of demeanor, restraint, and a sense of the fitness of

things. And yet, the plaintive note of the penitent, the cry of the affrighted "All Thy waves and Thy billows are gone over me," the confidence of the soul declaring "They that trust in the Lord shall be as mount Zion which cannot be removed" should plainly be heard.

Then there is much we can do for the instrument we use? Undoubtedly. If it is possible to take a simple course in voice-production, in enunciation, in

modes of expression, that would be of inestimable value to the minister. But if that be impracticable, at any rate, a good book can be purchased for a small sum. That can be supplemented by personal development of this great gift. To take a classical passage from Shakespeare, Milton, Burke, Emerson, or any other standard writer of English, and read aloud for fifteen or thirty minutes each

(Now turn to page 171)



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WHAT TO DO IN NOVEMBER

Special Days

November 1—All Saints Day
November 11—Armistice Day
November 27—Thanksgiving Day
November 30—First Sunday in Advent
St. Andrew's Day

Birthdays

November 3, 1794—William Cullen Bryant
November 10, 1843—Martin Luther
November 13, 354—St. Augustine
November 13, 1850—Robert Louis Stevenson
November 28, 1829—Rubinstein
November 30, 1835—"Mark Twain"

Special Occasion

November 9-16—Father and Son Week
November 16-22—Book Week

There are three special occasions in November that may be utilized to good advantage by the alert minister. The first of these is Armistice Day, which comes on Tuesday, Nov. 11th. Recognition of this day may be made either on the preceding Sunday or the following Wednesday night at the mid-week meeting. In some localities it will be possible to secure the attendance of the American Legion and other military organizations at the Sunday service, if it can be developed as Armistice Day Sunday. Whether there is any military organization present or not, the occasion may be utilized for the delivery of a sermon dealing with world conditions and the necessity of maintaining world peace. There is a tendency to turn the observance of Armistice Day itself into a holiday which is marked by events of a recreational and amusement character. One of the things that the pulpit can do is to call the attention of the people to the solemnity of the occasion and to deprecate any departure from the original idea in the celebration of the day.

Father and Son Week

The second noteworthy occasion is Father and Son Week. The observance of this week has become nation wide. It is possible for the individual church to sponsor its own Father and Son Banquet. In some cases the pastor must take the lead in the promotion of the occasion; in other cases he can secure the co-operation of the men of the church and turn over the program to them. If there is a men's organization in the church, such as a Men's Bible Class or a Men's League, they will be the logical ones to sponsor such a banquet. In some communities the affair is staged as a community enterprise, under the auspices of the Y. M. C. A. and supported by co-operating churches. Whatever may be the plan for the sponsoring of the movement, it is well worth while. A most interesting program should be developed. Not only fathers but the boys themselves should have a part in the program. Music, toasts, and a thrilling speaker of the hero worship type should be featured.

Thanksgiving

The third occasion of note is Thanksgiving Day. Summoned by our chief executive, churches everywhere are expected to co-operate in a national Thanksgiving service. Many individual churches will arrange for their own service. In many communities neighboring churches have found it advisable

PILGRIM SPIRIT

By Paul H. Yourd



No imaginative person can stand by Plymouth Rock, or climb the steep hill where the first Pilgrim houses stood, or wander about in the burying ground at the top of the hill, without a genuine thrill of conflicting emotions.

What courage was theirs to sail the stormy north Atlantic! What iron nerve to watch the Mayflower depart for England, leaving them to their own resources on the bleak coast! What strength of heart enabled them to bury half their little company the first winter! What faith caused them to lift hands and hearts in thankful praise to God in face of crushing hardships!

As they counted their blessings they found that they had good health during the summer, that twenty acres of Indian corn turned out well, that there was some barley, that seven dwelling houses and four buildings for common use had been erected.

And they were facing another winter which might exterminate them. Yet they gave thanks.

Theirs was an altruistic spirit. They were sensitively alive to the future. They were thinking of their posterity. They considered themselves as stepping stones to propagate the Gospel and establish the Kingdom of God in the New World. They held exalted views of God, and spelled GOD with capitals. They believed in His personality. They practiced His Presence. They emphasized His love and righteousness. They believed in prayer, kept the Sabbath a Holy Day, considered the church a Divine institution, and had faith in the providential guidance of God.

In our generation what a travesty many make of Thanksgiving Day. Perhaps it is because after three hundred years the Pilgrim Spirit has faded out in the fog of modern chaos. May the fog soon lift.

to unite in a union service Thanksgiving morning. Other churches have held their Thanksgiving service Wednesday evening, preceding Thanksgiving Day. The

Sunday before Thanksgiving has been also appropriated in some cases for the holding of a Thanksgiving service. Unless a Harvest Home Sunday is observed in the rural districts earlier in the fall, the Sunday before Thanksgiving can be very properly utilized in this way. Decorations peculiar to the rural district, such as corn shocks, pumpkins, apples, etc., can be used in the decoration of the pulpit. Gifts of fruit can be brought by the church members to be given to needy families for their Thanksgiving dinner. A departure from the usual Wednesday evening service may be made the Wednesday night before Thanksgiving by featuring a program in the nature of a pageant, portraying the first Thanksgiving of the Pilgrim fathers. With a little planning some unique tableaux may be presented of the first Thanksgiving dinner.

New Members

This month is a good time to put on a membership campaign. It is the business of the church members to win new members every season of the year. The statistics of many churches show that very few members are received by many churches through the year. This ought not to be so. By having different seasons throughout the year for membership campaigns wonderful results can be accomplished. Following Rally Day the minister should plan to get into his church all the new contacts that he has made. A membership committee of active men and women should be enlisted and lists of prospects given them for personal visitation. A formal membership application blank is a great help.

Community Census

During the past few years the larger cities have conducted Religious Census Campaigns, followed up by visitation by specially instructed workers in the interests of church membership. These campaigns have met with considerable success. The smaller communities are taking hold of the idea. Sometimes a specialized worker with a staff of assistants is paid to oversee the work. It is possible, however, for a group of pastors to get together and so organize themselves that the work can be conducted under their own direction. The entire community is canvassed to discover the church relations or church preference of every family in the community. The census cards are separated according to denominational preference. The "no preference" cards are divided among the co-operating churches. This plan gives each minister a large prospect list. He can follow this up by making personal calls upon these people or by enlisting helpers to do the visiting and extend the invitation.

Pastoral Visitation

If the preceding plan of a membership campaign is carried out, pastoral visitation will be a foregone conclusion. If there is no such campaign undertaken, the pastor should take occasion to visit as carefully as possible his entire parish; calling upon his regular members and also upon adherents and prospective members. It is absolutely necessary for the successful minister to keep in direct personal touch with as many as possible of his parishioners, and there is no substitute for pastoral visitation.

Every Member Canvass

Not a few denominations hold their Every Member Canvass for the coming year sometime early in December. It is highly important that plans for this canvass be worked out weeks in advance if it is to be successful. Some denominations advocate the holding of the canvass the first week in December. This makes it necessary for the plans to be made during November. "A word to the wise is sufficient."

Religious Education

November is an ideal time for the holding of an institute of religious education. Such an institute can be worked out along denominationally recommended lines or under the direction and in collaboration with County or State Councils of Religious Education. Neighboring colleges, seminaries, and sometimes universities can be utilized to supply leaders and instructors. Where such assistance is not possible, the work must be carried on locally. As a result of such a movement a teacher's training class should be organized in each Sunday School.

The Minister's Reading

Have you mapped out your reading course for the winter? Do not let the weeks slip by without doing this. You will be surprised at what you can accomplish if you will carefully plan a major course of reading for this winter. It may be philosophy, psychology, theology, biography or history. You may work out your own course or you may follow a course prescribed by your seminary or the state university. It matters not under what direction you do it, as long as you do it. Read. Read, and read widely.

"RELIGION"

Religion is telling the truth in a trade,
Without even counting the cost,
And having the courage to stand by the right
Though fortune and friends may be lost.

Religion is thirty-six inches per yard,
And sixteen full ounces per pound,
And sixty whole minutes of other men's time—
Not watching those minutes roll 'round.

Religion is meeting the world with a smile,
Then bringing a bright smile back home—
A joy to the loved ones who wait for your step,
No matter how far you may roam.

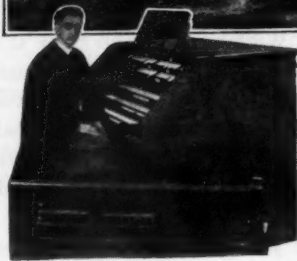
Religion is turning your back on the wrong,
With a prayer in your heart to do right,
Then stepping forth boldly to conquer yourself
With your face ever facing the light.

Religion is giving a bright word or more,
To those who dark clouds hide their sun,
If you've got the kind of religion I mean,
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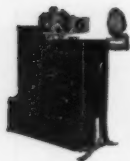
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No. 76

England Playing And Thinking

By Frank H. Ballard of Bristol

Our British correspondent gives a most vivid picture of the passing events in England. Has life in England become hectic? Has Congregationalism become conservative? Are the Episcopalians withdrawing the hand of fellowship? These and other interesting things are discussed.

I AM a parson on holiday in a remote spot in Devonshire and it is only natural that my letter this month should begin in the holiday spirit. It is good, as most of my readers know, to be away from routine work and exacting engagements, free to behold the glories of Nature and to browse in books according to inclination. One would be hard to please if these Devonshire coasts gave no satisfaction; but the weather has been stormy and we have often been driven in-doors to test the resources of the book-shelves. I happen to be staying in a manse and the minister who is away and is a book-lover, so the choice is not restricted. I have just spent a profitable hour with William James on "The Gospel of Relaxation," and though it ought to make me recline on the veranda with head and feet on cushions, it actually reminds me of William James' country, and then of *Church Management*, and so of this letter already overdue.

Some of your readers may remember that William James thought that in this matter of relaxation Europe had something to teach America. He criticized severely our "too desperate eagerness and anxiety," and commended "the slow, inanimate demeanor we have been seeing in the British Isles!" He thought that your "too intent responsiveness" leads to speedy exhaustion and breakdown, while our stolid habits and measured tread permit us to go on forever. One wonders whether James would have written such words today. England seems to be as hectic as most countries—except in this conservative Western county. And even I on holidays permit myself to read more serious books and to write more articles than my Scottish wife thinks wise or my children think fair!

Your readers may again remember that James writes about our national character two interesting sentences. He says: "The strength of the British Empire lies in the strength of character of the individual Englishman, taken all alone by himself. And that strength, I am persuaded, is perennially nourished and kept up by nothing so much as by the national worship, in which all classes

meet, of athletic outdoor life and sport." And again one wonders what that shrewd observer would have said about us today. For outdoor life is cultivated much more than in his day. England has got the camping habit and all along the country roads one sees tents and bivouacs singly or in battalions. Motor-cars, too, pull behind them artfully constructed caravans which are turned into fields at night, and holiday makers are delightfully free of conventional dress, of forwarded letters and (most precious of all) of hotel bills. Many of the seaside resorts are complaining in consequence and Weymouth, for one, is trying to protect itself by stringent by-laws forbidding bathing from private motors or the eating of one's own refreshments from private hampers! That is the sort of prohibition that hits the prohibiter more than the prohibited, and holiday-makers will know how to deal with such a situation. It should be noted, in passing, that the churches have had a large hand in the developing of this camping habit. My own church is among them. For 27 years young men from one of our missions have occupied a delightful spot near here. By these means people who could not otherwise afford a proper holiday are able to get away from the great cities with their superficial sensations to the deep and abiding appeal of Mother Nature.

This, no doubt, would have pleased William James and made him optimistic about our future greatness. But what would he say of our sport? If we worshipped sport in his day we idolize it today. Everybody is talking cricket, from cabinet ministers to street urchins. All news pales before the news of test matches, and headlines in daily papers might lead one to suppose that our national existence hangs on what is happening at the Oval. Even as I write these words my eyes wander to the clock to see how long it will be before another report comes over the wireless. And I am a detached and impartial spectator compared with most of my fellow countrymen. I follow as keenly as most the scores of Hobbs and Hammond and the bowling of Parker and Harwood, but in my saner moments I shake my head

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over this exaggeration of sport. Our national heroes today, if we have any, are not statesmen or scientists, not even air-men, but cricketers. And sensational journalism is everyday intensifying our malady. It is a condition of mind with which no philosopher can be satisfied, for it shows a serious lack of proportion. And unfortunately the end is not in sight. The cricket season will soon be over, but the football season will begin and colossal crowds will gather every Saturday afternoon and then disperse to talk football all Saturday evening. We have here more than the sporting instinct; it is the pugnacious instinct also. It is a million times better than war, but it is not good enough.

* * * *

But I must not leave your readers with the impression that England can do nothing but play. There are many significant activities that might be of interest on your side, but my business is chiefly with the Church and here there is plenty to report. I might easily take up all my space with impressions of the International Congregational Council which was held at Bournemouth in July under the Moderatorship of D. J. D. Jones. America was well represented both numerically and intellectually. There were delegates also from Africa, Australia, China, Japan, New Guinea,

Bulgaria, Greece, etc. In some of these countries Congregationalism is very small and weak; in others it is large and influential. In some it is liberal in theology and in social sympathies; in others it is conservative, almost reactionary. Naturally leadership resides mainly in Great Britain and the United States where the denomination has played a great part in moulding the national characteristics. Your own delegates at this conference felt, I think, that British Congregationalism is more conservative than it once was. Our delegates felt, I think, that American Congregationalism is too much on the defensive. Your men were concerned to find the answer to the challenge of natural science, new psychology and the new humanism. Our men have become rather weary of bandying words with secular critics and have decided that the best apologetic is the rediscovery of the essential message of Christianity. Your men are busy studying contemporary thought, assimilating what is good and rebuking what is evil. Our men have returned to the New Testament, with all the results of criticism to help them to make sure what it is the Church has to contribute to the thought and life of today. Naturally I think our approach is the more helpful. Amongst other things it helps us to rise above the Modernist-Fundamentalist

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controversy; to accept the truths of both and escape the errors of both. But there is much to be said for the American approach, and this Conference made me feel how much we need one another.

The subject of this inter-national Council was a good one: "The Living Church." The division of the subject was also good, though not above criticism. The methods however, left much to be desired. Congregationalists may be skilled in demonstrations that are orderly and dignified; they have yet to show ability in conference. They allow little space for discussion and seem unaware of the value of group thinking. Excepting those whose names were on the programme, delegates came unprepared, they were fed with more lectures and papers than they could digest, they went away with the feeling that they had listened to many splendid things—and done nothing! I anticipate that, in spite of Japan's generous invitation, the next Council will be held in U. S. A. I hope

that before then serious thought will be given to the nature of the Council and that it may become an opportunity not for oratory or the expressions of individual opinion but for a real interchange of thought. I even venture to hope that a few young men (and women) will be invited to speak. (I shall be one of the veterans by that time!)

* * * *

Congregationalists have many things to teach the Episcopalians, but when it comes to Conferences they must confess themselves the amateurs and the Episcopalians the experts. Before the Bourne-mouth Council had dispersed the Lambeth Conference had begun and fraternal greetings were exchanged between the two. Three hundred and seven bishops attended this conference, coming from countries as far apart as Wales and Kansas, Madras and Queensland, Pretoria and Persia. For six days the bishops sat together in full assembly; from July 12th to July 28th they worked in committee on detailed subjects; then again they were in full assembly from July 28th to August 9th. The meetings from beginning to end were private, but resolutions and reports were promised when deliberations were complete. These, together with an encyclical letter, have now been published in book form and they deserve the careful attention of all Christian people.

It is impossible in the space allotted to me to give an adequate account of this considerable volume, but I will attempt a few impressions, especially of the encyclical letter. The first sentence is more inclined to rouse resentment than enthusiasm amongst Free-Churchmen. It begins: "We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England . . ." Free-Churchmen will need to exercise not a little Christian charity as they proceed and they will need to remember that many interpretations can be put upon the same words and phrases. State-churches do not usually shine in humility, and the fonder people become of phrases like "the Holy Catholic Church" the more sectarian in spirit and the narrower in mind they are apt to become. Even people who acknowledge that "there still survives among Christians the peculiar form of pride known as race superiority," and that "Anglo-Saxons, perhaps, are specially liable to this infection," may be unconscious of a still more objectionable denomination superiority residing in themselves. I have not yet discussed the Report with any of my friends, but I shall not be surprised if there are many expressions of disappointment.

Ten years ago we read a report that was full of the spirit of fellowship and felt that the Episcopalians were holding out a hand of sincere friendship to

The Gad-Fly

A Six Hundred Word Sermon

C. Dallas Meade, Miami, Oklahoma

I ceased not to warn everyone night and day. Acts 20:31.

THE original horse was no larger than a half grown dog. His present size, fleetness of limb, endurance and wind were made possible, according to our modern scientists, by his worst enemy, the gad-fly. The gad-fly stung him, the horse ran to escape it, and in doing so through the centuries he developed in all of the factors noted above.

The story of the evolution of the horse is a splendid illustration and comparison of how man developed in his social, moral, educational and spiritual life. Man has always been satisfied with his environments until some individual has stung him into enough activity to make changes. In religion man made no change until men like Moses, Amos, Hosea, Paul and Jesus came to sting them into action. In philosophy, the outlook of man was decidedly limited until Socrates, Plato, Aristotle, Spencer, Bacon and Einstein came to stir our minds to thought. It may be shown that man has remained inactive in the development of science, education, politics and all other human interests until some individual has become a disturbing influence in his life.

Paul was a disturber. He would not let people be at peace about Christ. He ceased not to warn people day and night. Every age, generation, institution and individual need disturbing influences. Wendell Phillips, Harriet Beecher Stow and Abraham Lincoln disturbed the American people so much that they finally abolished human slavery. William Jennings Bryan, Carrie Nation, and Frances E. Willard stung the people into the reform on the legalized liquor business. It seems to require a human gad-fly to awaken people from social and moral lethargy.

The reformer in every field has been met with antagonism and opposition. Paul was unpopular. Jesus found intense

antagonism. Men thought to run from their words, but in running away, they began to grow. Business, politics, education, science and religion all have inherent tendencies to become conservative. Development and growth in any field would have not been known had there not been a human gad-fly buzzing about. The most certain proof we may have of the speedy destruction of either a people or an individual is when they are too lethargic to move when they are stung by the human gad-fly.

The social revolutions in France and Russia were both made possible because the nobility and political leadership of both nations were too apathetic to feel concern about the social injustices with which they were surrounded. Ghandi, the little brown man of India, is a gad-fly who is stinging England. England grows uneasy and restless under his stinging words. The elements which contribute to social torpor and which cause the moral and spiritual epidermis to be impervious to the sting of the human gad-fly are blind selfishness, inordinate greed, sensual and carnal pleasure, inherited money which gives false sense of power, and a smug complacency and unconcern in the face of social injustices.

Paul was exceedingly unpopular because he ceased not to warn people night and day. Noah warned the people of his day that a great wrath was to be visited upon them in the form of a flood; he was laughed to scorn. Hosea and Amos dared to stand forth and declare that God would punish Israel unless the injustices of the rich and powerful be discontinued. Jesus warned Israel and to silence him he went to the Cross. Man curse and denounce the reformer but just what could be done without him. We would not know. The progress of this world is found to be dependent upon the disturber who cares enough for man to warn him.

us. Today that spirit of fellowship is less conspicuous and the hand is more eagerly stretched in another direction. In other words the Anglicans are turning more decisively towards the Orthodox Churches of the East and the Old Catholics and more decisively away from the Protestant and Evangelical Free Churches. It is true that an ambiguous approval has been given to the South India scheme which involves union with Congregationalists, Methodists and Presbyterians. It is true also that a resolution was adopted in favor of "efforts of Evangelism in cooperation with Christians of other Communions." But my first impression, and I think it will be an abiding impression, is that the 'Catholic'

section of the Episcopal Churches is in the ascendancy and that in consequence hopes of reunion are fading.

Yet there is much in this Report that will be read by Free-Churchmen with the utmost satisfaction. In the section on "The Christian Doctrine of God" the bishops speak for us all. They deplore, as we do, the waning sense of God. They whole-heartedly accept scientific thinkers as colleagues, as we do. We like their language so much that we quote at some length: "There is much in the scientific and philosophical thinking of our time which provides a climate more favorable to faith in God than has existed for generations. New interpretations

(Now turn to page 174)

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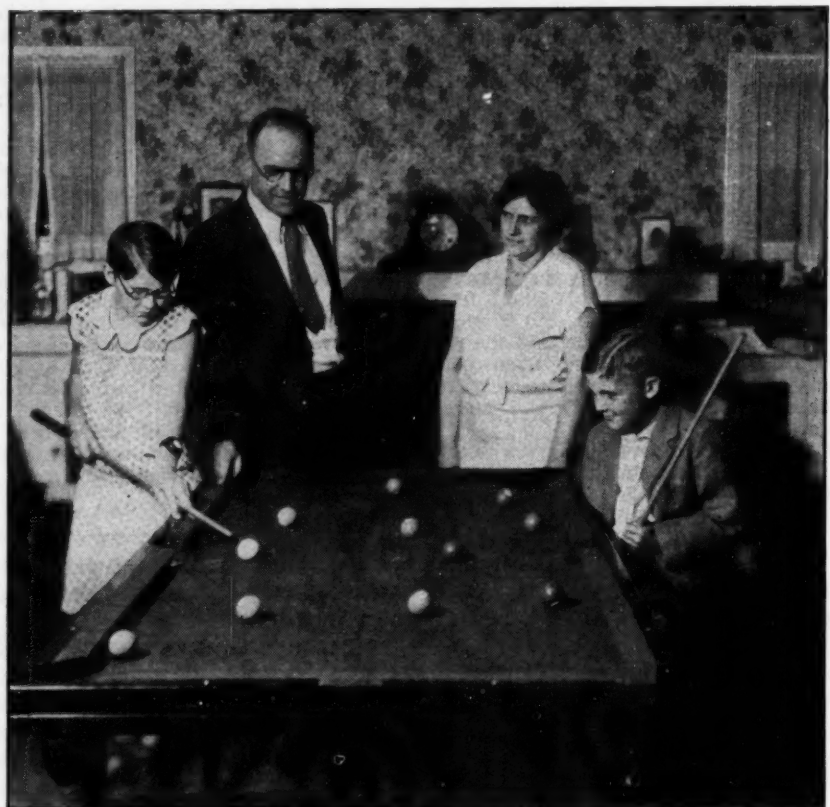
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The October issue of *Church Management*, page 38, carries an announcement of a prize contest for letters dealing with the subject of billiards in the social program of the church. Some valuable prizes are offered for the best letters. The illustration above shows the editor of *Church Management* and his family trying out the Junior Playmate in their home in Lakewood, Ohio. This table, which sells for sixty dollars, is offered as the award for the best letter. There is still time for your letter to be entered in the competition.

The Ministry and the Man

(Continued from page 163)

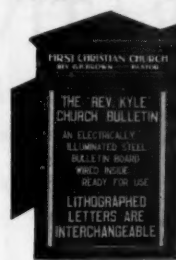
day, would work wonders. To declaim some of the speeches from *Julius Caesar* or *Hamlet*, endeavoring to bring out the meaning, to show light and shade,—to emphasize the points without recourse to gesture except in a very limited way, would have a marked effect upon the voice, the general deportment, and use of the hands in the pulpit. Lest we be misunderstood, permit us to affirm in the clearest manner that we are not asking that the minister should ape the actor. We are seeking to enlist every art that will aid him in breaking through the crust of indifference, of winging his arrows to the mark, of extolling and commending his divine Master to men. And any legitimate means to that end ought to be employed to the full.

There are other untapped resources that every aspiring servant of God may discover when once he is moved to commence this invaluable work of self-exploration. For instance, a careful and dispassionate survey of himself, his powers, his limitations, will reveal much that may be removed with advantage, or developed with assured increase of ability to serve his congregation. What of the general attitude he adopts to those he meets? Some men simply exude depression at every pore. One never meets them but they have some complaint upon their lips. Church officials and boards, ministerial rivalry (existing only in the imagination), domestic worries innumerable, all provide reasons for the most doleful recital of the ills of life—and he a representative of the Almighty! There are others who make one feel a hundred per cent better for meeting them. It is not that they belong to the cheap-optimist class, or that they are perpetually patting shoulders and slapping backs. They are sunny because truly saintly. They can sympathize with the downcast without making matters worse by unlimited condolence. On the contrary, they find a gleam of brightness in the darkest skies, a ray of hope when things seem at their worst. They know when to quote scripture and—which is equally important—when not to do so. Yet they brace the will, steady the heart, and impart a feeling of trustful faith that enables one to face the battle again.

Another line of development may be found along that of leadership. This is greatly needed today. The trained man ought to be able to plan the campaign, or to frame the policy for his church. He will not be stubborn should others differ from him, nor will he sulk if, by some mishap, he finds that he cannot carry his point. But when he meets with his officials, his young people's workers, or any other group, he will plainly give a lead to the business, showing that he

(Now turn to page 176)

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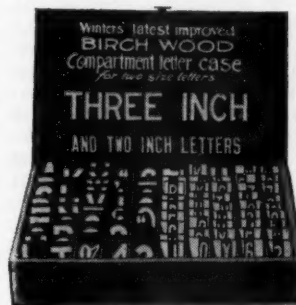
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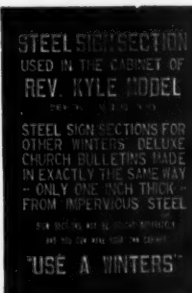
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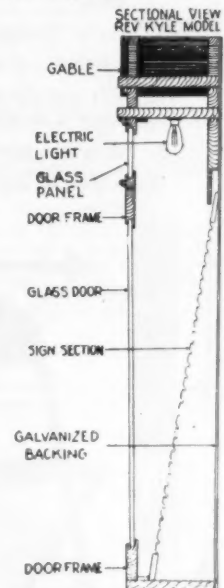
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The greatest preachers of the world—most of them, if not all—have sensed the value of carefully chosen illustration. They are like "feathers for arrows." They catch and hold the attention, impress the mental vision, and haunt the memory as truth stated in a merely abstract way cannot do. "A good illustration is," as a master preacher has said, "the supreme art of logic."

William E. Biederwolf in
Illustrations From Art.

PILGRIMS ON THEIR WAY TO CHURCH

There is a picture of the Pilgrims on their way to church which has been copied so often and circulated so widely that almost every schoolboy has seen it. The little company has set out for the meeting house—men, women and children. The minister and his wife walk side by side—he carrying a copy of the holy scriptures. The men, wearing high-crowned hats and arrayed in their Sunday-best, bear arms and are on the watchout for some lurking enemy in ambush. It is in the dead of winter and snow is on the ground. In the background is the forest and at the edge the few houses of the little settlement. It may not be a great picture, according to artistic standards, but there is upon it such a light as never was on sea or land—demure maidens, sedate matrons, competent and fearless husbands and sons, a goodly company and as you look at the picture you can only feel that their trust is not so much in the firearms which they carry as in the God "beneath whose guiding hand our exiled fathers crossed the sea."

From Sermon by Edgar DeWitt Jones in *The Christian Century Pulpit*; November, 1929.

CHANNELS OF CHRIST'S MESSAGE

Nothing less can bring the mind of Jesus to our time than that his disciples individually and gathered together in the church, shall make themselves at real cost the channel through which his message comes. That truth was set forth in a moving parable on the morning in January, 1930, when King

George's speech opening the London Naval Conference was broadcast in the United States. Just a few moments before the speech was to come on, an official in the plant of the Columbia Broadcasting Company, Mr. Walter Vivian, discovered that something was the matter with the wiring. He realized that it would take twenty minutes to make the repairs and that meanwhile thousands who were listening for the King's speech would not hear him. Without hesitation he grasped the ends of the broken wires, one in each hand, to restore the circuit. The shock of the two hundred fifty volt charge and the leakage of the current shook his arms and burned his hands, but he held on while there went through him the King's message of peace.

It is a costly task—this carrying of a royal message. What was done with that message of the English king is a symbol of the only way in which God's message will be carried to the world. That is what Jesus did, "This is my body, which is broken for you." The disciple is not above his master. Only through human lives will there ever be found an effective medium for the carrying of a King's message of peace.

Halford E. Luccock in *Jesus and the American Mind*; The Abingdon Press.

THE SIN OF INGRATITUDE

Commonplace illustrations of our strange capacity for ingratitude are numerous as the sands of the sea. Where a crowd is assembled, there are just as many illustrations walking about as there are people there.

I have no words to tell the amazement and pain with which a preacher so often puts the question: "Where are the nine?" The light and easy way in which people hold by their Church obligations passes all belief. The last thing which you think about, when you are taking a new house, is how will it affect your attendance at your church. You think about its nearness to the tram; its convenience for the shops; its distance from your work. But its convenience or inconvenience for church—that comes last! How often does a preacher seek out some wandering member of his flock, to be told, "Oh, don't you know, we have gone to live too far away." Well, that is an admirable reason for leaving your new house. It is no reason at all for leaving your old church. And at other times, for a something, a nothing, a breath, a look a rumour too silly to be contradicted, a supposition which has never had the shadow of a reality, you are prepared to throw overboard every shred of conviction and fidelity. . . . And if God has opened His hand and showered blessings upon our path, let us pay our inextinguishable debt of gratitude to city, church, and home.

Charles F. Aked in *The Courage of the Coward*; Fleming H. Revell Company.

HOW THANKSGIVING BECAME A NATIONAL HOLIDAY

One person more than anyone else, was responsible for Thanksgiving Day becoming a national holiday. I wonder if you know her name for it is so very rarely mentioned, that few people do know it. A lady, whose name was Mrs. Sarah Hale, came from Boston to Philadelphia to edit a woman's magazine. She had always lived in New England, and had observed Thanksgiving Day, and she did not want the custom to die out, so she sent letters to all the governors of the States and Territories, asking them to set apart the last Thursday in November for a national Thanksgiving Day. At first they did not pay any attention to her, but year after year she wrote, until finally a few responded to her request. During the Civil War the custom lagged, but Mrs. Hale was persistent. She would not allow it to be forgotten, so she kept writing to the governors and others about it. After the battle of Gettysburg she wrote to President Lincoln and suggested that he appoint a national holiday of thanksgiving. This he did and ever since then each President has set apart the last Thursday in November for national thanksgiving, and has written a proclamation in which he mentioned the things for which we are to be thankful. That is the story of how Thanksgiving Day became a national holiday for all.

Alfred J. Sadler in *Story-Sermons For Juniors*; The Abingdon Press.

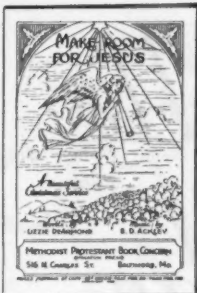
SECRET SINS

A traveler was one day, so the story goes, in a lonely place reveling in the wonders of nature. Suddenly there was a stirring of branches and beating of wings, and he saw an eagle rise out of the marsh and soar toward the sky. It was a magnificent sight. His wings took the air with perfect grace. Higher and higher he flew with an imperial bearing. Suddenly he faltered. There was something wrong. His wings seemed to lose their cunning. And then from the heights he fell to the earth more swiftly than he had risen.

The person who had witnessed this peculiar performance hastened to investigate. He found the king of birds sprawled upon the ground, dead. He sought for an explanation and found it. Underneath the eagle's wing there was a scorpion. He had gone into the marshes to feed, and a venomous little serpent had fastened on him. When he would leave the marshes and soar into his native heights the scorpion hidden beneath his wing shot poison into his blood and brought him to the earth.

This is a story with a great moral. One cannot feed in the mire and soar into the heights. If one descends into the marshes of iniquity, and feeds his soul on secret sin—impure imaginations, deceit, dishonesty, and all the evils that are found there—he will some day make a sad discovery. The marshes of iniquity are strewn with scorpions whose sting is death.

Costen J. Harrell in *Walking With God*; The Cokesbury Press.



Christmas Suggestions

MAKE ROOM FOR JESUS

A complete Christmas Service for Sunday Schools. The words were written by Lizzie DeArmond and set to music by B. D. Ackley, who was formerly pianist to Homer Rodeheaver. The music is bright and catchy; easy to learn but not of the jazz type. The whole atmosphere of the service is one of reverence and devotion, carrying out the thought conveyed in the cover design; an angel descending from the skies blowing a trumpet with a group of people gathered on the hillside receiving the message to "Make Room" in their hearts for Jesus, the new born King.

The service consists of eight songs for the school, a primary song, and a special song for ladies' voices, with two pages of recitations, dialogues, drills, etc. Enough for a full evening's entertainment. Sample copy on request.

Prices: 8c copy, 85c dozen, \$3.25 for 50, \$6.00 for 100.

THE LIGHT OF LIFE

By Rev. Louis Randall, D. D.
Price 25c copy.

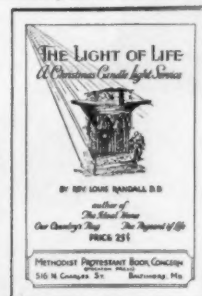
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This provides a full service of about one hour and thirty minutes. Can be used as an early Christmas morning service, or to take the place of the regular church service on Christmas Day. We consider this the best service prepared by this popular author.



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THE STAR-LIGHTED PATH

By Mattie B. Shannon

Price 30c copy; \$3.00 dozen, postpaid.

This is a beautiful Christmas Pageant based on the Bible story of the birth of Christ. It tells anew this ever impressive story in dialogue, song, pantomime and tableaux form. Old familiar Christmas hymns are interspersed and a giving climax adds a real personal touch to the pageant.

It is not a difficult pageant to render, as the speaking parts are well divided and short. The pageant may be rendered by large or small schools as the groups may vary in size. The lighting effects are beautiful.

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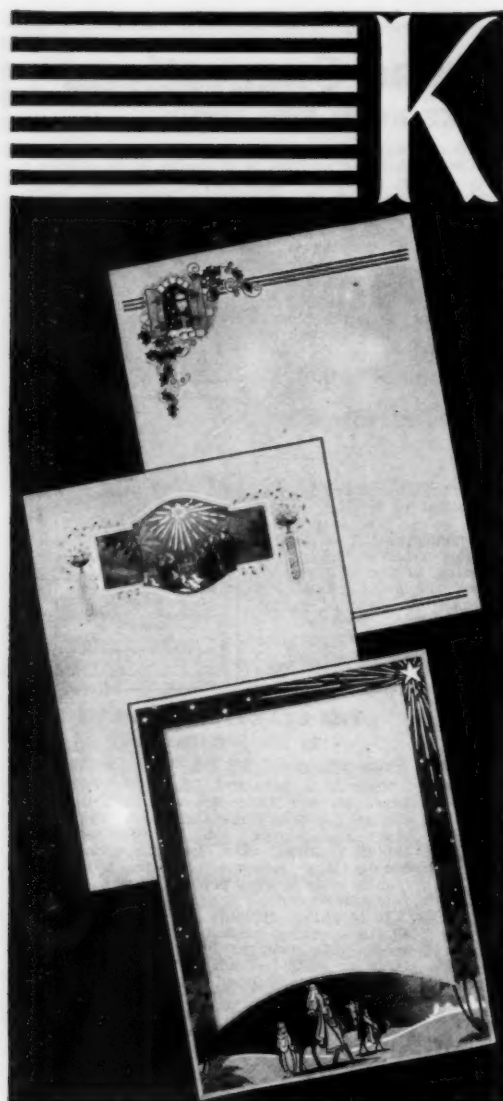
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These folders are also very adaptable for Church Programs, Order of Service, etc.



England Playing and Thinking

(Continued from page 169)

of the cosmic process are now before us which are congruous with Christian Theism. The great scientific movement of the nineteenth century had the appearance, at least, of hostility to religion. But now, from within that movement and under its impulse, views of the universal process are being formed which point to a spiritual interpretation. We are now able, by the help of the various departmental sciences, to trace in outline a continuous process of creative development in which at every stage we can find the Divine presence and power. Scientific thinking and discovery seem to be giving us back the sense of reverence and awe before the sublimity of a Creator who is not only the cause and ground of the universe, but always and everywhere active within it."

The report has some wise and timely things to say on the much discussed subject of marriage and sex. It holds that "divorce is unnatural," and shows no inclination to lower its flag on this matter to meet popular demand. It maintains that children should be taught to think about sex as sacred and that parents are the right teachers. It speaks of parenthood as "a high and holy vocation"; but great publicity has been given to the following very significant addendum: "In those cases where there is such a clearly-felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The conference records its strong condemnation of the use of any methods of conception-control from motives of selfishness, luxury, or mere convenience."

The bishops are quite sound on the question of peace and war from its political angle, but they do not come to grips with the problem of non-resistance. There may be out-and-out pacifists amongst them but obviously they have nothing like the influence they have in some of the Free Churches. One ventures to suggest that the pertinence of the problem has not yet dawned upon many Episcopalians.

It is when we come to the section on "Youth and Its Vocation" that the Free Churchman finds himself in fullest agreement. That a large number of the younger men and women are alienated from the Church is recognized. Emphasis is laid upon the necessity there is to humanize religion if the best of the young people are to be successfully appealed to. "To them we appear to be largely preoccupied with dogmatic and ecclesiastical questions remote from common concerns. And so Religion often

seems to remain in a back-water, while the main streams of life flow past it, untouched and unaffected. We have need to see ever more clearly the full significance of the truth that God became man, and to realize that the Religion of Jesus Christ, while essentially transcendent, mysterious, supernatural, is at the same time simple, human, with lowly things for its sacraments, and entirely relevant to the whole range of man's thought and activity." Emphasis is also laid on the necessity of "enlightened study and of effective teaching." We would urge upon Church people generally the paramount duty of thinking out the meaning of the faith for themselves, and of making it, by every kind of education—Church Management—Stanley & JMS—3—AD England Playing and Thinking cational resource, intelligible to the great multitude of younger folk who are in a state of mental confusion, combined with spiritual hunger.

If the bishops always spoke like that what a power the Anglican Church might become! But, alas, there are two voices or more in that Church and in the report. To quote their own words: "they combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical." That is as it should be—with them and with us all. But the combination has not yet made a harmony. The thesis and the antithesis are there, but the synthesis has yet to be found. This is true, no doubt, in every part of "the Holy Catholic Church," but the discord is probably more noticeable in Anglicanism than elsewhere.

We close the Report with mixed feelings. There are things we regret, and we have named some of them. But we rejoice too that a sister Church is so much in touch with the real problems of the hour and upon many of them is able to speak with such obvious conviction and helpfulness. We believe that wherever the report is read it will stimulate thought and help men to see the glory and the power and the assured triumph of the Gospel of Jesus Christ.

Featuring Two Summer Months

The Washington Avenue Methodist Episcopal Church, W. O. Mulvaney, Pastor, featured the two summer months of 1930 in a most effective way. July was known as "Guest Month." The preachers were all guest preachers, the musicians were guests from other churches. A Sunday school class acted as the host each Sunday morning to help the guests with their tasks.

Then August was known as "Stay-at-Homes" Month. The home preacher was in the pulpit and the musical selections were all by home people. Attractive leaflets announcing both months were distributed. One other interesting feature of the summer program was that the morning services began at 8:30 A. M.

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The Ministry and the Man

(Continued from page 171)

has a grasp of the whole situation as well as the details, and that he has something constructive to offer. It is seldom that such a man will not be trusted and followed. It may not come all at once, but with faith and patience, the stout heart can surmount obstacles, and his worth and work will become manifest. Without exhausting the possibilities of personality, or leaving any ground unmapped, we can advance one other suggestion.

By no means must the ministry of the church become the monopoly of one man. The wise and far sighted cleric will see that leadership implies followers. He is not meant to do the work of six men; it is infinitely better to get the six men busy. Team-work is the acknowledged secret of success in the industrial world. It has yet to be given larger place in the religious sphere. It is not always easy to win the support and active help of the right men, but it is worth working for. The saddening truth is that some who might be induced to take a personal share in managing the finances, undertaking the duties of the usher, or giving valuable service in other directions, decline to do so because of the constant interference of the minister. It would be humorous were it not so tragic that there is that type of man who must be meddling with everything, even to the merest details. If those who are accustomed to making decisions in business, involving millions, cannot be trusted to buy a new doormat for the church without the minister's advice and supervision, is it any wonder if there is resentment? Better to let a committee make mistakes so long as it is making some contribution to the general progress of the work, than to have it throw up its hands in disgust—and its task!

So the matter stands. We all have our individual endowment. There are gifts and graces that belong peculiarly to us. We are not intended to be other than ourselves; we are intended to be our best selves. Get the key-man right—the minister himself—and many problems will entirely disappear. Let him use his God-given powers to the full, never resting on his oars, never content with less than the highest he can attain, never willing to haul down the flag of progress, and the church will see a new era of solid achievement and success the like of which has long been fervently desired.

O risen Lord, O Shepherd of our Dead,
Whose Cross has bought them and
whose Staff has led
In glorious hope, their proud and sorrowing Land
Commits her Children to Thy gracious

It is easy in adversity to despise death;
he has real fortitude who dares to live
and be wretched.

—Martial.

CHRISTIAN SONG OF CONQUEST

Tune: St. Gertrude

1.

Friends and brothers gather
Thousand thousand strong,
Ours a mighty battle,
Right against all wrong;
Not with weapons carnal,
Living not to slay,
This the test of all conquest,
This the Master's way.

Chorus:

O thou King Eternal,
Truth and Love increase,
Till all earth shall crown Thee
Mighty Prince of Peace.

2.

Witnesses triumphant
Have their journey run,
Ours the task to further
Tasks they have begun;
Ours the call to labor
For all mankind's good,
In our day to point the way
To human brotherhood.

3.

Haste the Dawn Eternal
Of that better age
When no lustful passion
Ruthless war shall wage.
When all earth shall worship
At God's righteous throne;
Then shall see in unity
All men as Christ's own.

4.

O Thou Christ Eternal,
Walk with us today
In our daily striving
For thy kingly way.
Let us know thy Presence,
Seeing Thee alone,
Till at last our gifts we cast
Before Thee on thy throne.

J. J. Pruitt.

OLD WELLS REOPENED

The Rev. Mr. Wells had an operation.
His congregation were much alarmed to
hear a few days later that the doctors
insisted on performing another. An old
lady wishing to comfort him sent him
a little book to pass the time entitled
"Old Wells Reopened."—*The St. Martin's
Review.*

Affliction is the good man's shining
scene;
Prosperity conceals his brightest ray,
As night to stars, woe lustre gives to
man.

—Young.

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in which coins
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is printed an
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1:8-16.

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EXCHANGE SUNDAY

A very interesting and highly profitable Sunday School "Special Day" can be labeled "Exchange Sunday." The interest is in the change of jobs of all officers and teachers for one Sunday. The Superintendent may be Secretary. The secretary may be a teacher. Teachers may become officers, etc. Every officer and teacher changes somehow.

A further step that may be taken adding real interest is the exchange of place of meeting. Have each class change. Have the adults meet in the Primary department. Have the orchestra change their place, etc.

The real value besides an attendance stimulator is in the uncovering of talents that will be surprising in many cases. "Exchange Sunday" well planned and well advertised is sure to be a real success.

M. E. Detterline,
Bethlehem, Pennsylvania.

DOOR KNOB PUBLICITY

Here are two samples of tags which we have used in our work. The first is a tag which helped in a revival. The other was used at Christmas time. Our young people made the distribution, hanging the tags on the door knobs. The Christmas tag is entirely undenominational so was hung on all doors.

B. F. Ray,
San Jose, California.

Mr. Householder:

Kindly permit some of our workers to tag your home, and invite you and all in your home to attend the special revival meetings to be held in the Willow Glen Methodist Church, beginning November 13th. Services each evening at 7:30.

Respectfully yours,
B. F. Ray, Pastor
1154 Lincoln Ave.

I am just hanging around to wish
you a full measure of

CHRISTMAS JOY

and a NEW YEAR abundant in
blessing.

The Church needs you, and you
need the Church. COME.

NEW ENERGY IN OLD MASTER HYMNS

A few days ago I had the pleasure of attending one of the sessions of the annual Ministerial Conference held in Montrose, Pa., and was happily surprised and inspired with the unusual manner in which the meeting was brought to a close. After a most helpful address the chairman arose to announce the closing hymn giving as its number one of the most precious selections recalled from my boyhood days when we sang it with fervor in Sunday-school, church services and weekly prayer meetings. The hymn we would all recognize, one of D. B. Towner's "Christian Life" series, "When We Walk With The Lord" or "Trust and Obey."

The leader of the meeting announced the number, the pianist introduced the tune, and then upon starting the first line, "When we walk with the Lord," both leader and people straightway began walking toward the exits singing as they went. The conventional method would have been to wait until the last line of the last verse had been sung. But the uniqueness of the method, and the appropriateness of the words of the first stanza made a deep impression which shall not soon be erased from my memory.

William H. Johnston,
Hallstead, Pa.

MEN'S NIGHT SERVICE

How to maintain a respectable Sunday evening congregation continually challenges the average pastor. The writer has found the following plan helpful in this connection.

One evening in each quarter, or month, is called Men's Night. The pastor selects and advertises a theme which he thinks will appeal particularly to men. The special vocal music is rendered by men. In addition the orchestra, mainly composed of men, is drafted into service for one or two instrumental selections and to aid with the hymns. Sometimes a committee of men to welcome those who attend is assisting the ushers. In the early part of the service one of the ushers from the gallery in the rear of the church makes an accurate count of the men and women present. The result of the count is handed to the pastor who announces it with the other notices. The count never fails to awaken interest and arouses a little rivalry between the men and women. Sometimes the men present equal or exceed the number of women. If the men have made a good showing they are commended. If the women have badly beaten them, the women are congratulated and the men urged to do better next time.

The plan may be varied somewhat, but followed month after month it seldom fails to increase the congregation on these nights by at least twenty-five per cent. Often the increase is fifty per cent. It helps also to keep the men interested and working and sometimes brings strangers into the realm of the church's influence.

Merrill J. Winchester,
Oswego, N. Y.

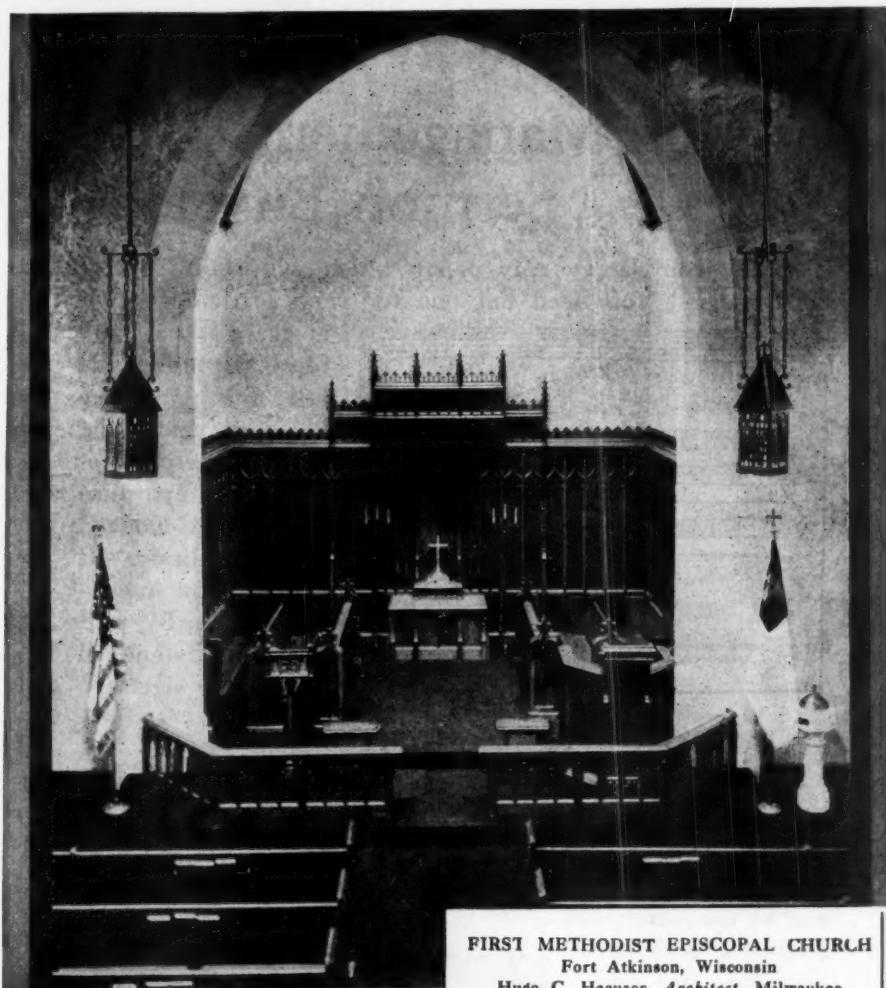
BIRTHDAY SURPRISE PARTY

The Ladies' Aid Society of Bethlehem Presbyterian Church, Philadelphia Pennsylvania, has just celebrated its 28th anniversary. At the close of the regular meeting the women were invited to adjourn to the social rooms where a birthday surprise had been planned by the hostesses for the day. Twelve tables, each one representing a month of the year, were tastefully decorated in keeping with the season which they represented. January was a snow scene; February displayed many Valentine Day symbols; March was typical of St. Patrick; April reminded one of spring show-ers; May was dainty with its miniature May pole and kewpies; June, of course, typified the time of roses; July fairly screamed with its patriotic colors; August looked cool and refreshing as it showed a bathing beach; September reminded us that again school days had arrived; October had jolly Hallowe'en trimmings; November was the Thanksgiving season and December was centered around the Christmas tree. Each guest was requested to sit near the table which represented her birth month.

An interesting program, carrying one through the year, was enjoyed, and then refreshments were served, including a birthday cake with 28 candles.

As it was a birthday party the guests brought gifts—a penny for each year placed in a little envelope for the purpose. Quite a number of old people must have been present for many of the envelopes contained a hundred pennies or the equivalent!

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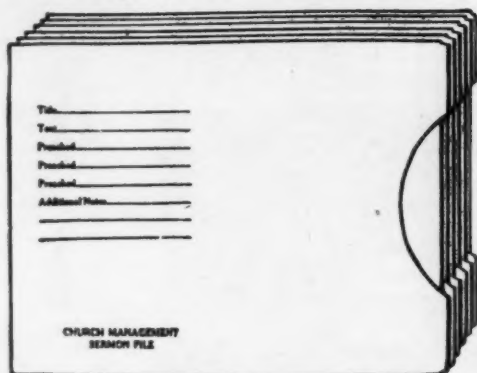
Atmosphere for this service was created by placing on the bulletin board of the church three weeks before time a school slate to which was tied a sponge. On this plate was written in large letters, "Debt \$1,400. Let us wipe it all out and have a clean slate." On the Sunday set for this service each person had pinned to their coat as they entered the church a small souvenir in the form of a slate with a sponge attached. On this was printed, "Debt, \$1,400. Let us wipe it all out and have a clean slate." These souvenirs were made by the pastor on his Lettergraph

machine. They were printed on blue paper and tied with blue ribbon. After the sermon a large slate three feet by four feet which had been marked off into squares representing amounts of \$100, \$50, \$25, etc., the total of which was \$1,400, was placed in front of the church. As the people designated the amount they would give it was wiped out and in a few minutes the slate was wiped clean and the debt cleared. The congregation was so enthused that the total amount of \$1,625 was pledged.

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God's will, Rom. 12: 2.

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Saved by grace, Eph. 2: 8.
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Death in sin, Eph. 2: 1. Sinner.
Death for sin, 1 Pet. 3: 18. Saviour.
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Prodigal, while separated from his father, Luke 15: 25.
Pleasure seeker, while living in the world, 1 Tim. 5: 6.
Professor, who has only a name to live, Rev. 3: 1.

Three Things the Lord Uses

For pruning—the knife, John 15: 2.
For purifying—the furnace, Mal. 3: 3.
For punishing—the rod, 1 Cor. 4: 21.

Three Things We Are to Make

Straight paths for our feet, Heb. 12: 13.
Our calling and election sure, 2 Pet. 1: 10.
Full proof of our ministry, 2 Tim. 4: 5.

Three Things About David

Enquired of the Lord, 1 Sam. 23: 2-4.
Encouraged himself in the Lord, 1 Sam. 30: 6-8.
Enthroned by the Lord, 2 Sam. 8: 14, 15.

Three Things the Lord Does

Saves by His grace, Deut. 33: 29.
Satisfies with His favor, Deut. 33: 23.
Separates to Himself, Deut. 33: 16.

Three Things "Needful"

Work, Ezra 7: 20.
Word, Jude 3.
Worship, Luke 10: 42.

Three Things We Are Not to Neglect
Neglect not the great salvation, Heb. 2: 3.
Neglect not to stimulate believers, 2 Pet. 1: 12.

Neglect not the gift that is in you, 1 Tim. 4: 14.

Three Things to do with the Word of God

Hold it fast, 2 Tim. 1: 13.
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Three Things from which we Should Keep Ourselves

From idols, 1 John 5: 21.
From the world, Jas. 1: 27.
From the path of the destroyer, Psa. 17: 4.

Three Greatest Realities

Sin has ruined all, Rom. 3: 23.
Christ has ransomed all, 1 Tim. 2: 6.
Faith saves all, Acts 13: 39.

Three Times Christ is Said to be Glorified in His Saints

By what He has done for us, Jno. 17: 10.
By what He is doing in us, 2 Thess. 1: 12.
By what He will yet do for us, 2 Thess. 1: 10.

Three Crosses of Calvary

Believer. Sin in him; no sin on him.
Christ. Sin not in Him; sin on Him.
Unbeliever. Sin in him; sin on him.
Some of these outlines are original. I do not know where to give credit for others. I have used all of them.

THE LIMITS OF WILL POWER

A woman who was slovenly in her housekeeping heard one day that a brother was coming to pay her a visit. Anxious to make a good appearance of neatness, but being too lazy and selfish to make the effort to do things right, she carefully swept all the dust and dirt under a rug. When her brother arrived all things went well until someone accidentally tripped on the rug. Out came all the dust and dirt in another place, worse than ever before. Then her elder brother, knowing her slovenly habits from of old, said to her kindly, "Know this, sister: not until you throw open wide the door and sweep all the dust of the house out into the garden will you ever know what real cleanliness and neatness are within."

Which parable can be interpreted as follows: Will Power, in spite of all the good things that have been said about it, is in fact a very lazy and selfish and slovenly individual. To depend upon Will Power alone to get you out of trouble is like a man trying to lift himself over a fence by tugging at his own boot straps. For Will Power lives, moves, and has its being in this little three-dimensional room of Time and Space and knows no better release than through sweeping things into corners and under rugs. Not until you recognize the existence of a larger world than the room you live in, a four-dimensional or un-dimensional world that is timeless and spaceless, not until you are willing to open your windows and doors that look upon this outer garden and cast your troubles out where the great Gardener can cart them away and dump them into Gehenna outside the city walls, will you ever know what complete freedom means.

Glenn Clark in *Fishers of Men*; Little, Brown, and Company.

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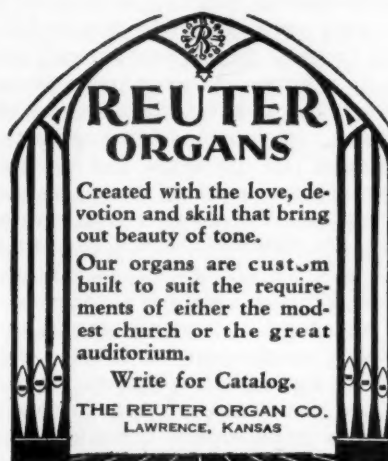
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How To Face Life With Steady Eyes

A Sermon

By Arthur John Gossip

We want to commend to our readers a volume of sermons by Arthur John Gossip entitled "The Hero in Thy Soul," which is now issued by Charles Scribner's Sons in a one dollar edition. These sermons are magnificent. Most of them were preached in a period of unemployment and yet they breathe faith, courage and optimism. American ministers would do well to study the volume in this period of economic depression.*

"God is a shelter and stronghold for us; we shall find Him very near; therefore we never fear."—Ps. xli. 1-2 (Moffatt).

THERE was consternation in Jerusalem. For days ugly rumors had been blowing in on every wind, at first loftily discredited, for, of course, God would work for His people against these heathen dogs, but growing more and more detailed and uncomfortably circumstantial every hour. And then the first panting refugees arrived, with hideous stories, exaggerated no doubt by their panic, of what was happening be-

low the horizon yonder. And by and by the roads were blocked by fleeing folk. Once I rode up for two days through the like in France. Never a male there younger than seventy; mile after mile of hurrying women, and children pleasantly excited, poor innocents, and old, old tottering men, each of them, to the feeblest and the wee-est, loaded with bundles of cherished possessions, and all of them dry-eyed, big-hearted, still unbroken, although leaving everything they had and knew, and faring forth into a homeless, empty, hopeless world. And then, no doubt, that died away, though now and then a straggler, barely escaped with life, would clamor for admission, and some postern be grudgingly reopened

for the briefest moment, and then hurriedly slammed to again. And inside, every one had gathered on the walls, stood staring in the one direction, where that long line of fires of burning homesteads and the like crept ever nearer as blaze after blaze shot up; the women—you remember that touch?—with their fingers always twitching nervously about their lips although their eyes were tearless; the men speaking low, because already fear was knocking at their hearts. A few hours more, and these invincible armies would be coiled chokingly about the little town. And then, God pity us, what then? Everywhere there were consternation, and confusion, and despair.

And among it all this man moved calm.

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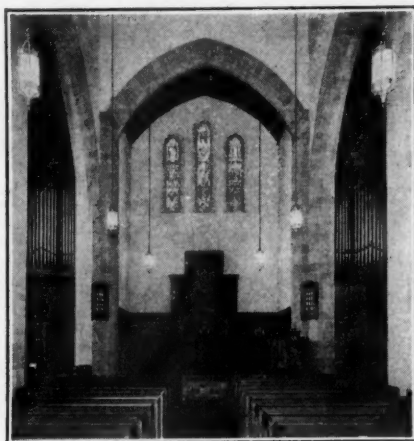
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and cool, and unafraid. Why? Life had taught him to know God, and he trusted Him absolutely even then. "Aren't you forgetting God?" he asked the scared and shuddering groups. And yet when did He ever fail us? How often He has found a way when to our fathers there seemed no way, and they had sat down, hopeless and helpless, and feeling this, then, is the end. How often in our history a door has opened in a dead blank wall, where certainly there was no door. How they had searched and groped for it, and there was none. But always, even though flustered and confused they overlooked Him. God was very near. And is He not the same God still? And for us also He will manage somehow. Even yet He may save us. Who can tell? If He does, it will be like Him. And the man's heart obviously clings to it that in some way He will. That seems the whole point of the Psalm. And if He does not, then He will give us grace to see things through. For this is not the end; and this dear land of ours, scorched, blackened, charred, will yet know spring and green and loveliness again. To us, too, God is very near, and we shall find it so. For his part, he already felt Him there, and every now and then turned to look up into His face with a child's utter confidence. And so he watched the smoke-clouds rolling ominously nearer, with steady eyes and a heart strangely quiet, queerly unafraid.

That is one of the differences that religion makes. It keeps one cool and brave when others falter, enables one to look out upon life with all its hazards and its threatening possibilities, even to

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live through the grimmest of these, when for us, too, they have become dreadfully real, with a bigness and a courage that make other folk look small and peevish, cowardly and mean. The power to do that, to remain so unperturbed in trying days when things go wrong, to face the difficulties and the disappointments that life brings with pulses beating quietly and a heart that can see this through with honor, to be cool and undismayed when others whimper and break down, is one of the gifts that Christ explicitly promises, one of the natural outcomes, so He assumes, of fellowship with Him. I haven't much to leave you, He said with a smile; but there is one thing I can give no one else can, something that will keep you always steady, that will lift you clean above anxiety and worry—better than that, that will make you a rallying-point at which others who had grown frightened and lost heart, suddenly sure of God again, and themselves bigger and better and braver because they have chanced on you, will turn and face with stout hearts what had beaten them, and win. "Peace I leave with you, My peace give I unto you," the very strength of My own soul, the very calm of My own spirit, the very secret that has kept Me steadfast among all My difficulties and temptations. I have done it because I have always known that I am not alone, but that the Father is with Me. And you too, can count with confidence on this, that whatever befalls you, you will find Him very near, that He will never forget and never fail, but will always be there where you have need of Him. And being sure of this you can go on to face life valiantly.

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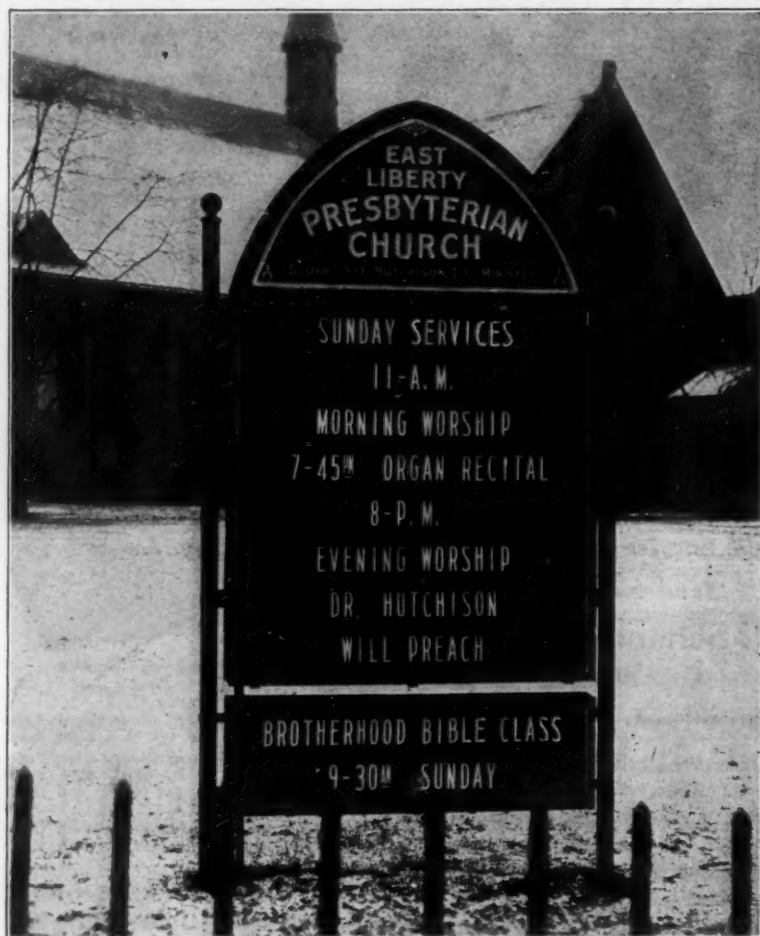
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Such serenity of mind is a great gift. For here are we set down in this dangerous world, so frail, so vulnerable, with these sensitive hearts of ours so easily wounded, and with dear ones always lying open to how many perils always there, and always leaping out on somebody; and our turn too must come of parting and of heartache and of pain, perhaps of a long agony of suffering to be met with hands clenched tight and lips kept resolutely shut, lest a cry break from us, and "only this to hope for, more of pain, and doubt if we can bear it to the end"; and some day, some most certain day, the cold rush of the waters of death about our feet plucking them from us, and the fading out of all the kindly things with which we are familiar, and the setting forth into the unknown all alone.

Aye, and there is worse. The ancients had an appalling notion "that we are surrounded above and below," as Gilbert Murray has it, "by spirits, winged influences, shapeless or of unknown shape, sometimes the spirits of death, sometimes of disease, madness, calamity; thousands and thousands of them, as Sarpedon says, from whom man can never escape and hide." "All the air so crowded with them," says an unknown ancient poet, "that there is not one empty chink into which you could push the spike of a blade of corn."—Paul's "principalities and powers."

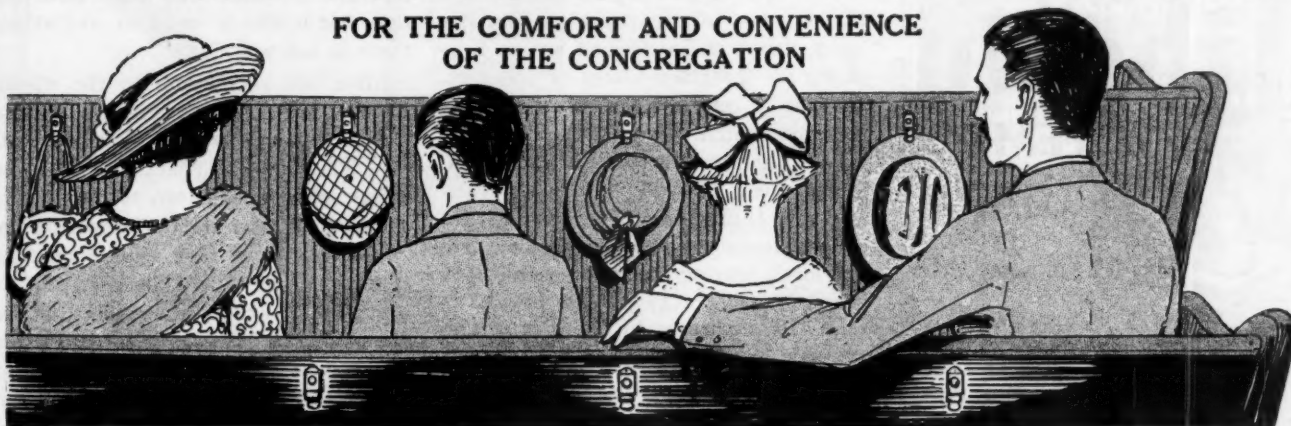
And certainly evil does often spring suddenly out of nowhere, and clutch at us; and horrible eyes do seem to follow us, watching with ghastly intentness for our unguarded moments. "Go," wrote Stevenson, from the ends of the earth, with his soul still shuddering at thought of it, "the first grey, east-windy day into the Caledonian Station, if it looks at all as it did of yore. I met Satan there."

Often I have looked round that prosaic place, with people bustling for their trains, remembering it was there this his supreme soul-conflict once leapt out upon a fellowman who, no doubt, had turned in as unconcernedly as I have done today. And most of us have had our similar experiences. It takes some gallantry to face life's certainties.

Recall disappointments, the successes and deliverances and achievements—that day that Death came to your door and pushed it open, and perhaps came in, or perhaps closed it again and went his way, and many another memory; and then we turn and gaze out ahead, but can't see much in that direction. For the mists lie thick and close, and set us wondering what they hide. And yet, looking at the facts of life so far, how do you feel about it? Judging by what you know and have experienced, how do you face the future? It used to be very fearfully that men looked towards it.

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For they had no sense of an order in things, no settled conviction of God's goodness. But theirs was a haphazard world, where anything might happen, and they felt frail and helpless; felt like a little knot of travellers in a wide prairie with only the black vault of heaven over them, and the huge spaces of darkness crowding in on them on every side, in which what fearsome things might even now be stealthily creeping nearer, be poised ready for the spring. "What's that?" they whispered hoarsely, and huddled nearer to each other, crouching closer to the fire. How Christ has changed all that! No one can overestimate the new sense of hominess the faith has brought into the world, even for those who do not hold it formally.

You will have tribulation, Christ conceded, more than most folk, if you are really Mine. For sorrow comes, He thinks, not always as a punishment, nor even as a discipline, but frequently as a reward. If a branch of the Vine bears fruit, and just because of that, the Husbandman will prune it, cutting it back to the raw quick, that it may bear more fruit. So thankfully did He accept the trials and the sorenesses of His own life. You will have tribulation, beyond doubt, but God will give you all you need to face it, bear it, see it through. You can count upon that.

Once, speaking to a mass of men, scores of them unemployed and sick at heart, I happened to say that a great preacher had begun a famous sermon by remarking that the one thing absolutely certain in the future was temptation, and ventured to add that that, while a fine stoic saying, just left out the whole of Christianity, everything that Christ came to tell us. For, says He, there are

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than temptation, most sure although that
is—the love of God to hearten us, and
His presence to strengthen us, and His
hand always there reached out to help
us up all the steep places of the way.
We can be certain about that. And at
that the church burst suddenly into ap-
plause. And one looked proudly at men,
facing their difficult lives so bravely.
Yes, and happily across at Jesus Christ,
as one turns eagerly toward somebody
one loves, hearing him praised and hon-
ored. It was not for nothing that You
died. Here are men to whom what You
did and said and were makes all the
difference!

And don't you, too, feel like this poet?
Have not you also found that always
God is very near, and that with Him
there you can manage to face anything?
Is it not that your own life proves? Col-
eridge no doubt maintained that experi-
ence is like the lamp hung at a vessel's
stern, lighting up only what is past, but
leaving all that lies ahead as dark as
ever. Surely it is not so. "Days should
speak, and years should bring wisdom."
"It is a sorry fool," snaps Seneca, "who
has nothing but his years to prove his
age." He ought to have been learning
something he can use. At the start faith
was a daring venture. We looked at
Christ's message, and it thrilled us. How
beautiful, we said, if it be true! We must
give it its chance to prove itself if it can.
And after all these years of trial of it,
how do you feel and what do you say?
That valiant soul, Sir Henry Jones, in
those gallant last lectures, delivered with
difficulty because of the terrible rav-
ages of a dread disease, protested against
all this talk about the hazards of life,
and declared roundly that what it
teaches us most of all is that the uni-
verse is heartily upon the side of any one
straining towards something better, and

flings itself to his help. And reading
from our own experience, do we not also
feel that we can safely start from this
that God is always very near, and always
there to aid us?

After two generations in the wilder-
ness, Moses turned to his people, and
"all these forty years God has been with
you, what have you lacked?" he asked.
A bold challenge, surely, to such a mob
of caitiff souls, forever whimpering and
snivelling and whining about something,
thinking regretfully of the leeks and the
garlic—well worth, they thought, the
chains about their wrists—and casting
lingering backward glances at a servitude
that could offer prizes as rich as that.
And yet daringly he hurls his question
down before them: "What have you
lacked?"

Lacked, you say, lacked? And your
hands feel for what is no longer there,
and your heart listens for voices that
have fallen silent, and hears only the
winds wailing drearily through empty
places in your life. My God! the man
dares to ask what I lack! I know. Even
God cannot save us from the ordinary
discipline and fate of life. These people,
too, had known all that; had seen, they
too, their dear ones die, and buried some-
where in the desert wastes, for who in
that monotony of sameness could go
back and stand beside a spot made
sacred, and say it was here? There is
an old-world higher critic—they say he
was quite surely wrong, yet certainly he
was a man of genius—who stood to it
and put it in the heading, that the nine-
tieth Psalm must be by Moses. An ex-
quisite guess! How often these tired,
footsore people, sick of wandering, had
stood upon the borders of other happier
nations with a country of their own.

* * *

"From the bottom of my heart," wrote
Luther to Melancthon, "I am against
those worrying cares which are taking
the heart out of you. Why make God a
liar in not believing His wonderful
promises, when He commands us to be
of good cheer, and cast all our care up-
on Him, for He will sustain us? Do you
think He throws such words to the
winds? What more can the devil do
than slay us? Christ has died for sin
once for all, but for righteousness and
truth He will not die, but live and reign.
Why then worry, seeing He is at the
helm? He who has been our Father will
also be the Father of our children. As
for me (whether it proceed from God's
Spirit or from stupidity, my Lord Jesus
knows), I do not torment myself about
such matters."

No, it is not stupidity. That is the
promised peace of God. That is Christ's
gift accepted. And we might have it too,
and face life with as steady eyes.

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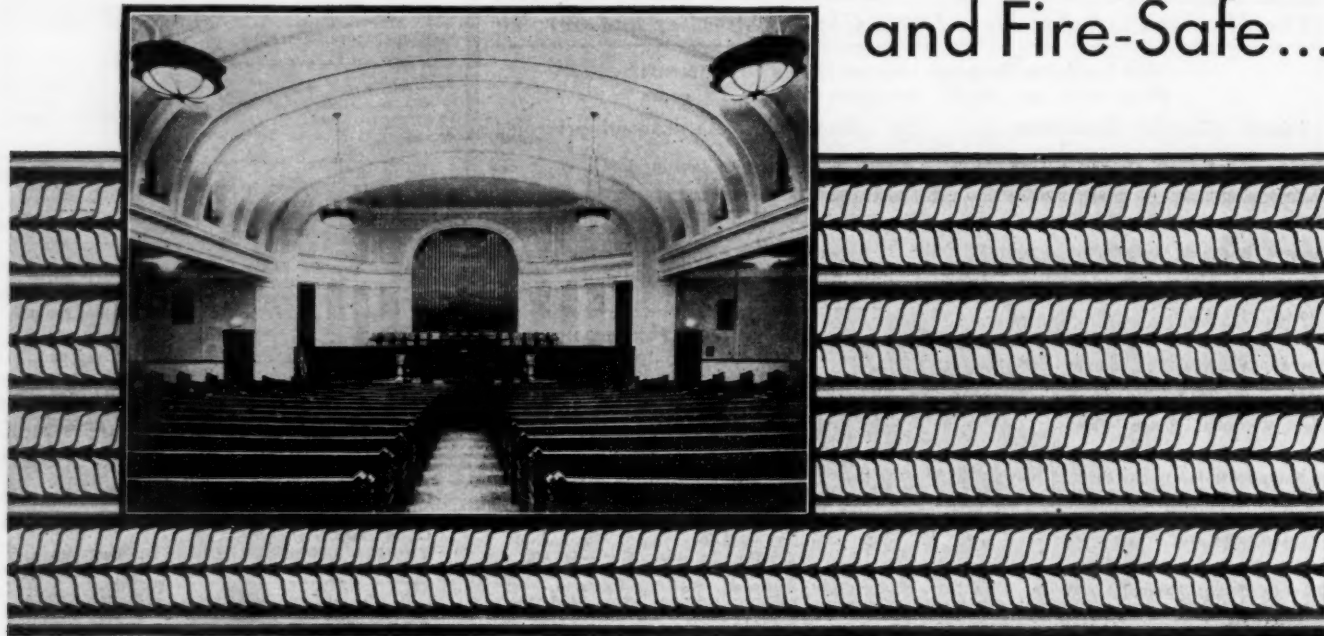
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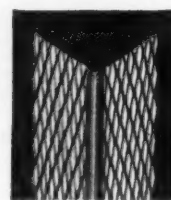
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Date	Church	Average Expected	Amount Raised
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Jan. 26	N. J. Bapt.	150,000	150,500**
Feb. 9	Pa., Pres.	115,000	119,000
Feb. 16	N. Y., M. E.	106,000	109,400**
Mar. 16	Pa., Bapt.	100,000	127,200*
May 27	N. J. Pres.	100,000	115,000
June 23	D. C., Luth.	80,000	85,000
Feb. 23	Mont., Pres.	75,000	97,000
May 11	Pa., Pres.	75,000	90,000
Feb. 23	Ill., Pres.	75,000	82,000
May 25	O., Luth.	75,000	79,000
Apr. 13	Cal., M. E.	60,000	81,000

Goals under \$50,000

Mar. 2	Peoria, Ill. (Pres.)	\$ 40,000	52,000
May 19	Rochester, Minn.	35,000	51,202
June 29	Moline, Ill. (Disc.)	40,000	43,000
June 15	Garfield, N. J. (Pres.)	30,000	35,000
Apr. 13	Moscow, Idaho (Pres.)	30,000	34,000
May 25	Moline, Ill. (U. P.)	25,000	31,000
June 29	Glencoe, Minn. (Cong'l)	20,000	29,328
June 29	Rich'd H., L. I. (Evang.)	25,000	32,552
Feb. 9	Bogota, N. J. (Epis.)	20,000	28,000
Mar. 30	Bellaire, N. Y. (Cong'l)	25,000	25,300
Oct. 6	Dallas, Tex. (Budget)		32,000

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	First Cpgn.	Our Help	Total Raised
Cong'l	\$185,000	\$221,000	\$406,000
Baptist	110,000	40,600	150,600
Luth.	14,000	65,000	79,000
Meth.	16,000	109,000	125,000
Pres.	23,000	27,000	50,000
U. P.	11,000	20,000	31,000

Dedicatory Campaigns in 1930

(A few samples) **includes previous raisings:

Date	Amt. Raised
Jan., Baptist	\$131,000**
Feb., Evang'l	61,500**
Mar., Meth.	185,000
Apr., U. P.	35,000
May, Pres.	170,000**
Sept., Pres.	82,000**

Debts Raised in 1930

10 samples (Improvements included in some goals)

	Expected	Raised
Jan., Baptist	\$30,000	\$44,000
Feb., M. E.	75,000	81,000
Feb., Pres.	21,000	27,570
Mar., Luth.	10,000	15,000
Mar., Pres.	70,000	93,000
Apr., M. E.	25,000	33,563
Apr., Ref., U. S.	25,000	28,000
May, Pres., U. S.	23,000	23,000
June, M. E.	17,000	33,000
Sept., Baptist	10,000	13,700

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